THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu.*

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Religious Missions in America.

(By Bhai Parmanand, M. A.).

TWO years ago, when I was forced by certain untoward circumstances, to think of taking another trip abroad, I received an offer from a noble and enthusiastic Arya Samajist to the effect that if I undertook to work for the spread of the Arya Samaj propaganda in America, all the expenses would be defrayed by him. My impression was that the work was too great for a man of my ability, and I deferred the acceptance of the offer till I had studied the question on the spot.

Ever since my visit to South Africa in 1905, I had entertained the desire of undertaking a journey to British

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Guiana, South America, for a similar purpose. Instead of staying in the United States, I spent my first year this time, in that interesting little colony.

I may mention in passing that the population of that country is nearly three hundred thousand, half of which consists of the East Indians, mostly Hindus who began to settle there some 70 years ago. I did my best according to the opportunities that I found during my sojourn there. Besides it is worth noting that the neighbouring island of Trinidad contains a similar number of Hindu people, who are fast being christianised but who can be saved if someone feels the call of duty towards them.

I have been now here in the United States long enough to observe the state of things. I believe, a good many of your readers will be interested in the subject, I propose to give a brief survey of the condition of affairs here.

In the first place, it is no doubt true that the Americans appear to be in a mood to receive and appreciate truth wherever they can find it, more so than in any other nation of the West. In other words, a missionary of religion finds here a soil where new seed can be sown The reasons for this situation are clear enough. The Americans are a new and growing race, so they are not attached to any church by the bonds of historical associations. Their children are not trained at home in any religious traditions. Having come here from various countries of Europe professing different forms of religion, the Americans have lost all touch with every one of them. Further education in America has not only been conducted on the most liberal lines that can be imagined, but it has also been absolutely free from even a tinge of Christian teaching. The Parliament of Religions, which will probably

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hold its next session in the Summer of 1913, is a phenomenon that can take place in America alone.

Naturally the intellectual class of the people considers itself above religion so to speak, and does not bother about it. Another class is carried away by the current of material forces which is running very high in America. Politics too engrosses the entire interests of a large section of the community. But there remains a large proportion of men and women whose minds are inclined towards religion and whose aspirations are not satisfied by the material forces or even by the materialistic Christian priests. It is in this class that propagandist work can be done.

The chief point to be always kept in mind, however is that this work is most difficult to do. It is not a bed of roses nor any easy ladder to fame as is commonly supposed in some quarters. We should not be misled by the exaggerated reports or rumours of the success of this or that mission or preacher and begin to think of America as the ideal land for propaganda. Such hopes are doomed to the most miserable disappointment. It is often reported that the Bahai (Muhammadan) movement is making much progress in America If it is meant that a Bahai preacher came here, delivered lectures which were attended by some ladies, the statement might be true, otherwise one finds very little trace of the movement in the country. The same thing can be safely said about many other so-called missions which grow and die here like mushrooms. The only tangible work that there is, is being done by the Swamis, who have followed the lines of Swami Vivekananda. The inherent weakness of the Vedanta movement, however, is that it is not a religious propaganda at all. Its members can and in several cases do attend the Christian churches as well. It does not oppose any other religion

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The Vedanta society celebrates the birth-day of Christ in the same way as that of Krishna, and their preachers at least keep fasts on both occasions with equal devotion. Thus though the spread of the Vedanta literature has popularised Hinduism among some people, the Vedanta mission can not be called a living church. It is a soft mission, perhaps too soft to develop any life.

Again, Swami Ram was one of the best and ablest Indians who ever came to America. As a result of his work he has still left a few ladies who cherish his memory with reverence and are proud to call themselves his disciples, but there the matter ends. In that way Mr. Gandhi too had succeeded in getting a few disciples for Jainism. Other wandering preachers too have secured some few followers but with no permanent results to speak of. Lately the number of undesirable Hindu preachers has been increasing with very unfavourable consequences. The president of a University told Mr. Hardyal that the Americans did not respect money-hunting preachers who "in the guise of this empty and intangible philosophy were trying to live comfortably at the expense of kind-hearted and soft-headed middle-aged ladies." This opinion represents the estimate formed of such preachers among thoughtful circles in the country. It is not at all desirable that anybody and everybody should start on a mission to America and bring discredit on the fair name of his country.

Now I wish to discuss if the Arya Samaj has any chances of successful propaganda in America. However broad or universal the fundamental principles of the Arya Samaj may be, in external features it can not divest itself of its Hindu character, particularly in the eyes of the foreigners whom the Western scholars have taught to

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regard the Vedas as the scriptures of the entire Hindu people. That being so, the first difficulty which the Arya Samaj will encounter, is that the very circumstances which have so far made Hinduism popular among a section of the people, go against the Arya Samaj. Hinduism in America has become synonymous with mysticism and occultism and the Arya Samaj has not only to teach nothing on those lines but regards them as a sort of superstition. The Vedanta Swamis also have had to adapt themselves to this tendency. This trend of opinion was created long before by the Theosophical Society which had encouraged the study of Hinduism as the most mystic of all religions.

Thus we find instances of Americans who have assumed Hindu names in order to add to the popularity of their books on Yoga and spiritualism. Another American has written volumes on magic and the black art ; and he professes to have studied the art in some corner of Benares so that his works might be looked upon with great value. Quite recently a law suit was brought against a youngman, who calls himself by the name of Harish ! He is the founder of the religion of Aharmzad and counts thousands as his followers keeping a minor under his influence. The newspapers commented upon it as an hideous instance of the spell which the Hindu Swamis had cast upon the minds of the ladies in America, at the same time adding that the youngman was an American and not a Hindu. The Hindu Swamis are, however, blamed as their teachings are regarded as the original source of this tendency among the ladies. So it is that the superficial popularity and supposed strength of Hinduism constitutes its real weakness and would prove a stumbling block to any rational movement coming from India. It will be opposed by the so-called friends of Hinduism

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and of course disregarded by those who are already its opponents.

Another difficulty is about the nature of the Arya Samaj itself. The question is what aspect of the Arya Samaj is to be presented to the American or any foreign people. This is a very important question for the Arya Samaj to consider. The Christianity which entered and spread in Greece was not the Christianity of Asia Minor. Again it had to change and assume another form when it spread in Rome. Similarly the Arya Samaj in India working among the Hindus is one thing; but the Arya Samaj as preached in a foreign land, would be different. The entire portion of Swami Dayanand's works which deals with the relations of the Samaj with modern Hinduism is clearly out of place here. In these discussions it is taken for granted that the Puranic age of Indian history is a period of degradation and the Vedic age is in every sense superior to it. Whatever version of texts is found in the older books, is to be treated as authoritative. Such an argument can make no appeal to a foreigner who is out of touch with Indian traditions and ideas. Again it will not be sufficient here to prove your superiority to Christianity or Muhammadanism. There are very few here who believe in the dogmas of Christianity or in the Bible as Divine revelation. To such people you have to present your books from a rational standpoint so that they may stand on their own merits. It may be said that the ten principles of the Arya Samaj can be easily preached. But it is not so. In the first place such simple and common truths as described in the principles, can make no headway unless supported by some amount of literature. Then the distinctive feature of the Arya Samaj is the sacredness of the Vedas. How is this to be preached to a foreigner who would naturally like to read the Vedas before accepting

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our view. We do not possess an accurate translation of the Vedas according to the views of the Arya Samaj. In plain language, then, the difficulty is that a book religion can not spread without the aid of "the book." I am inclined to think that if Swami Dayanand's "*Rigvedadi Bhashya Bhumika*" be translated in beautiful simple English and published in a book form, it might help us to remove the difficulty. Other propaganda literature is also badly wanted. Besides portions of Pandit Gurudatt's works, the only book that I could make use of with some effect was Pandit Ganga Prasad, M. A.'s "Fountain Head of Religion." In short it is after solving this difficulty that we should think of the next step, which is sending out the right sort of men who possess character, zeal and some command over the English language.

Here I wish to clear another wrong impression current in India that religious preaching can enable a man to live well in America. No doubt if a man can speak well and make himself interesting, he might get a few dollars for a lecture, but such a source of income is very precarious and lasts only a short while Such mercenary work can not be regarded as a religion mission by the shrewed American people.

In conclusion, I wish to point out to the Arya Samaj the great duty of teaching America the wisdom of the ancient Aryans. But the work has to be done through earnest and well-trained men. The difficulties in the way of even the most learned preachers are enormous and mediocre speakers or writers can not render any service to the cause.

I hope if the Arya Samaj keeps the ideal in view, the day will soon come when it will be able to send some worthy sons to this country who may preach the truth of

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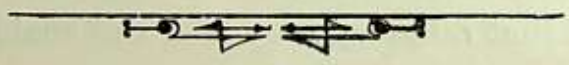
the Vedic Dharma to this energetic nation, for truth is a commodity that the more you export it, the more you will have it at home.



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The Bhagavadgita,

OR

The Lord's Song.

THE BLESSED LORD SAID:

1

With mind attach'd to Me, O Parth,
Performing Yog, refuged in Me,
How thou shalt know Me, without doubt,
That hear from Me, and keep in mind.

2

To thee this knowledge I'll impart,
And wisdom in its prime essence,
Which, having known, nothing remains,
To be acquirad here below.

3

Among a thousand souls, perchance,
One makes attempt for perfect state,
Among the perfect, hardly one,
Knoweth Me as he ought to know.

4

Earth, water, fire and atmosphere,
Ether and mind and reason, too,
And Egoism, which is the eighth,
These are my Nature's components.

5

This is the lower, Mighty-arm'd,
Now know My higher nature too,
The real element of life,
Which all this universe sustains,

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6

Know that to be the womb of all,
From which all beings here arise,
I am the source of all the worlds,
And place of their dissolving too.

7

Nothing existeth in this world,
Higher than I, Dhananjaya,
This universe is strung on Me,
As rows of pearls upon a thread.

8

In waters sapidness am I,
I am the light in Sun and Moon,
The syllable "Om" in all the Veds,
In ether sound, in man potence.

9

Holy fragrance in the earth,
And brilliance in the burning fire,
I am the life in all that lives,
And penance in the ascetics.

10

Know me th' eternal seed of all,
That here exists, O Pritha's son,
I am the wisdom in the wise,
And glory in the glorious things.

11

I am the Power in the strong,
Exempt from passion and from lust,
Lawful desire in living things,
Know this, O Lord of Bharat's race.

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12

Whatever natures may be pure,
Stained with passion, or bedimm'd,
Know these as coming forth from Me,
They are in Me, not I in them.

13

This universe of living things,
Deluded by these qualities,
Knoweth Me not, the Lord of all,
Untouch'd by change, and undecay'd.

14

This spell divine coming from Me,
And caused by triple quality,
Is hard indeed to get beyond,
But those that come to Me, cross o'er.

15

Evil-doers, deluded souls,
And vilest people seek Me not,
And they whose wisdom's rendered dim,
By sheer illusions guised as fiends.

16

Four kinds of righteous ones are there,
That worship Me, O Arjuna,
Who suffer pain, who knowledge seek,
Who long for riches, and the wise.

17

Of these, the wise one, harmonised,
Who worships Me, is best of all,
I am the darling of the wise,
As he is also dear to Me,

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18

Noble are all these, to be sure,
But wise one is Myself indeed,
For he looketh on Me alone,
As Highest Path and Final Goal.

19

At the close of countless births,
The wise one surely comes to Me,
And Vasudev is all, he says,
Such noble soul is hard to find.

20

Who thro' desire have wisdom lost,
Go forth to other Shining ones',
Resorting to external rites,
According to their natures own.

21

A devotee who worshippeth,
Such *Dwas* always full of faith,
I, verily, confirm, O Parth,
The steady faith of such a man.

22

Endow'd with such a faith, he seeks,
The favour of that Shining one,
And from Him he obtains the boon,
Which I do sanction for his sake.

23

Finite indeed the fruit that does,
Belong to these of little minds,
To Gods go those that worship them,
My devotees come unto Me.

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24

Unmanifest made manifest,
So think of Me the senseless ones,
Because they know not that I am,
Unchangeable and unsurpass'd.

25

Nor am I manifest to all,
In *Yogic Maya* enveloped,
This foolish world knoweth Me not,
Unborn, and changeless and eterne.

26

I know all beings that have been,
I also know those that exist,
As well as those that are to come,
But no one knows Me, Arjuna.

27

Misled by pairs of opposites,
Attraction—and—repulsion—born,
All beings walk this Universe,
In sheer delusion, Bharata.

28

But men of pure and noble deeds,
In whom all sin hath come to end,
Exempt from pairs of opposites,
Worship Me with a steady mind.

29

They who, refuged in Me, for ever,
Exemption seek from birth and death,
They know eternal verity.
Self-knowledge have, and action too,

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30

All those that know Me as Supreme,
In worlds, 'mongst gods, in sacrifice,
Being thus harmonised in mind.
E'er think of Me when going forth.

Here Endeth the Seventh Discourse
Entitled
The Yoga of Discriminative Knowledge.

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A plea for constructive work in the up-building of the Vedic Church.

(By B. Gurdit Singh, B. A , LL. B).

IF it is true that value of religion lies in living and practising it rather than in professing it, then I think I need not offer any apology to my readers if I have chosen this subject for my article; more so because the tendency towards doctrinal discussions and religious polemics has been much more visible in the Arya Samaj than in any other society; Dear readers! You should not misunderstand me. I do not say that the Arya Samaj does not practise religion, or that it unnecessarily indulges in season and out of season in religious discussions which create bad blood among the debators. There are, however, circumstances which are to a great extent disappointing if not alarming to each and every man who values religion simply for the sake of its being lived and practised; and such circumstances afford justification for this article.

It is a truism to say that no society, much less a religion which makes a society, can flourish in this world or keep its hold upon its followers for any length of time, if those followers, donot practise the various religious observances enjoined by the tenets of that particular faith. In fact the only cohesive force which is striking and attractive even to the illiterates and the masses is supplied by household sacraments and family traditions (गृह संस्कारः, कुलाचारः) The programme of the various ceremonies, their minute details, the formal nature of the various formulas and their application, etc., may all be too formal and devoid of spirit for the most intellectual among the

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members, but it cannot be gainsaid that their utility has been acknowledged on all hands by even the most rigid nationalists; and their use rightly lies in touching the emotions and catching the fancy of the greatest number of people and in giving the act performed a certain degree of sanctity. It is with this end in view that all the great religions of the world have prescribed some sort of religious observances for their followers who are enjoined to follow them and practise them and as it is the province of the householders who have to attend to the religious necessities of all other orders and are responsible to bring up progeny who may lead religious and righteous lives just according to their beliefs, the most of those observances therefore relate to the household and the family, and if the householders as a body were to neglect those duties, you may well imagine what will become of the society at large of which they are the members. The society is kept up by the reinforcements supplied by the younger generations and if the younger generations have been brought up under the influences of homes devoid of religion, the irreligious spirit will permeate the whole body and make it lifeless. The whole society will become devoid of life, it will be dry and rigid and not worth living in. Its members won't feel any enjoyment or zeal (उल्लास) at the advent of various festive occasions, and their lives will be quite purposeless. They will form a nation of rigid philosophers, no doubt, but they will not be warm emotionalists and lovers of God. Swami Dayanand was a real seer in this respect, because he foresaw that religion should be based upon the strong rock of conduct and emotion, and not merely upon theories and dogmas; or, more correctly, religion should have a happy and proportionate intermixture of the two. (कर्म and

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आर्य). It was to fulfill this purpose, that along with his monumental work, the Satyarth Parkash, (which is a polemical book) he thought it equally important, to prepare and write the "Sanskar Vidhi." Swamiji's career as a religious reformer and revivalist would have been only half as useful, if he had not published this last mentioned book. But for this work, the Vedic Church would have been as great a failure in claiming the rank of a world religion, as many other sects and reform societies have been. By preparing this book, or in fact by reviving the old Vedic social functions and sacraments, he has laid the foundation of a movement which is destined to encompass some day the whole of India, and bring under its fold many other nations of the world. I may be mistaken in this, but it is my cherished belief that the religion which does not appeal to the emotions and does not lay down a code of ceremonials to be observed as sacred by all, cannot furnish cohesion, and can become the religion of only a few rigid and cold intellectuals. In fact history does not furnish an instance of any such religion nor, I think, will there ever arise any. A nation comprises mostly masses and not classes, the Vedic word विशः, विश्व rightly expresses the sense and as the fancy of masses is mostly caught by practices and not by theories and principles upon which those practices are based, the practices and religious observances should be the primary concern of all reformers, because in them consists the good of the greatest number, and they touch the greatest number of people; and all really good and earnest reformers should lay greater stress upon them, and enjoin upon the members the necessity of practising them with zeal and devotion worthy of a good cause and not in a half-hearted manner as if they are good for nothing.

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And in this respect, I am very much pained to see, the majority of the members of the Arya Samaj are sinners. Our homes instead of being Aryanised, have been anglicised. English education has swept away along with its current many good practices which we used to observe in our households. Now-a-days we do not feel a special happiness (उल्लास) on festive occasions as our ancestors used to feel a quarter of a century back. At the advent of the Besakhi, Basant or Amayas or Puran Masi, the whole household was up, and thought it a sacred duty to feed the Brahmans, to observe sanctity; even the little-folk used to look jolly. But now everything has changed. Even the Sanskaras are not performed with scrupulous zeal and care; they do not even remember when the "Amavas" or "the Puran Masi" or that they have some ceremony or a Havan to perform; and I have noticed that at the time of Marriage Sacrament even, the people shrink out of false modesty from joining their wives with themselves in performing the ceremony. We have so much advanced in Parda! I have seen some going to the length of saying that "Sanskar Vidhi" is a reiteration of the selfsame "Pope-Leela," that the various practices therein enjoined are more worthy of a medeival age than of these refined and civilized times; and when they are pressed to observe one is confronted with arguments and reasons which show them to be mere useless formalities not worth troubling with.

And this is a danger we must strive to avoid. The generations which will grow under such influences cannot become religious in life and practice. The boys and girls bred amidst such surroundings and in such households cannot grow to be Aryans, they might grow to be corrupt specimens of anglicised gentlemen.

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Open the Yajur Veda and you will see every Adhya interspersed with Mantras describing some formal ceremony or other. In the Atharva Veda, you will find beautiful Mantras meant to be chanted at the various ceremonies, and explaining the duties of the householders. I purposely omit mentioning the Sutar Granths because they do contain many absurd practices also. The real thing is we must give up superstition and absurdities, but in doing so we must not discard the true practices, which have the potency to build up our religious character and national existence.

Let me give one or two instances. There is the ceremony of नवशस्येष्टः and सम्वतसरेष्टः which has been enjoined by Swamiji in the "Sanskar Vidhi." It is this that whenever new corn comes to your house, you should perform a grand Havan and give a feast to your elders and friends, and then eat it yourself What a virtuous idea and it : a spirit of devotion to God and generosity towards our fellowmen. It implies, one must not eat a thing newly acquired without giving out of it something in the name of God and also without partaking of it with one's friends and elders, and servants who have been ministering to one's various wants. This Sanskara is upto this day performed in this part of the country and it is worthy of note that our ladies are very particular in this respect. They do never taste new fruits without giving away to the Brahmans. In my boyhood I was aware of this Sanskara, but the influence of English education and the surroundings amidst which I was brought up in my collegiate days made me oblivious of any such ceremony as if it was a mere superstition and the Samajic lectures also did not correct me in this respect. I have never heard any of the

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speakers from the Samajic platform dilating upon this ceremony although I have heard much about Sandhia and Havan. Similar is the case with the "Sambat Sareshti" (सम्वतसरेष्टि:) ceremony. This is to be observed at each advent of the new year's day and Swamiji says, that it should be performed outside the village beside the bank of a river or a stream. The first mentioned Sanskar is said to be performed along with it. I have observed in this part of the province among the orthodox society that on the Besakhi day, people go to the riverside, perform oblations of flour (Sattu) and while returning home bring back with them ears of new wheat and keep them hanging on their roofs, emblamatic of the fact that the New Corn Yajna has been performed. Now this practice impressed me much. When I read the Sanskar Vidhi, I was doubly convinced of its utility and nobility, and came to think it would be an excellent thing if it should be observed by all – of course stripped of its objectionable features and accretions which have gathered around them and marred their true significance. The Samajic Pandits and leaders in this respect have neglected to enlighten the public and the result is that we are losing good points in our social and religious structure. The estrangement which has taken place among the educated and the uneducated, the orthodox and the liberals, would have been avoided if we had presented this aspect of our propaganda more often to the Hindu Society.

It is my honest belief that if we popularise our Sanskaras and assiduously perform them and invite even non-members to take part in them, Hindu Society as a whole would come round sooner to our side. For after all such practices are also prescribed in their Granthas and it is due to their ignorance that they style our Sanskaras as innovations contrary to the Vedas. The fault, as I haveis said, is

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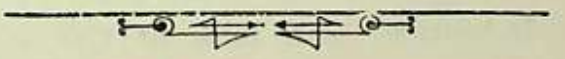
ours, in that we have not followed the policy of constructive work, and much powder and shot has been spent in other directions. It is time that we should direct our energies towards construction as well.

In my next article I will give quotation to the authoritative nature of these remarks.

पुस्तकालय
गुरुकुल कांगड़ी



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The Aryan Home.

(By Mr. Lakshmi Narayan Gupta, B. A., B. L.)

THE Aryan home is an ideal unparalleled home and is the object of glory and renown not only in India but in all the four corners of the globe. People of all ages and climes, who happened to turn their eyes towards the Aryan home, found it to their utter amazement, an abode of peace, joy, comfort, and tranquility and a reservoir of all that is good and great; and those that carried their observation in this direction, freeing their mind from prejudice and partiality, were not wanting in their noble and sacred duty of expressing exhilaration and pouring forth encomium at its grandeur and utility. Men, who have got the slightest commensense, will find materials leading them to speak in its favour and those, who possess a serene heart, a keen intellect and an impartial judgment, will look at the Aryan home from different aspects and will derive from their observation many lessons instructive and profitable and teeming with seeds, containing in miniature trees of prosperity and harmony.

History furnishes us with illustrious and noble examples of homes where the husband, the wife, the son and the brother have played their respective parts so nicely that they have become ideals for humanity. Look at the glorious house of Ramchandra and observe minutely the nice and picturesque scene it presents of a peaceful and happy home life and mark what an all-round lesson it teaches. When king Dasrath ordered Ramchandra to live in the forest for a period of twelve years, he gladly

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received his father's command and instantly made preparations to start on his journey at the very time when preparations were in full swing for his installation on the throne of Ajodhya and thereby he set an example of implicit filial obedience to the world at large. When he was leaving the kingdom of Ajodhya to lead the stern and rigid life of a forester for a considerable length of time, his consort Maharani Sita expressed her resolute desire to follow her husband ; but he did not at first agree to her doing so, whereupon she said :—" I cannot live without you and it is your duty to take me with you. My only duty is to be at your service. Caring not a fig for royal pleasures and caring for you and you alone, my duties even in the forest will be to get up before you and to take my meal and go to bed after you. As a shadow follows the object, so a chaste lady should follow her godlike lord. Your company is heaven and your separation is hell to me. Such being the case, I, with folded hands, pray you to permit me to follow you." And she got the desired permission at last.

Once upon a time King Dasrath said to Maharani Koushalya :—

दुःशीलः कामवृत्तो वा, धनैर्वा परिवर्जितः ।
स्त्रीणामार्यस्वभावानां, परमं दैवतं पतिः ॥

" The husband is the great object of worship and love to a good-natured woman, even if he be wicked, dissolute or void of riches."

Ramchandra speaking of fraternal affection said to his brother Lakshman :—

देशे-देशे कलत्राणि देशे देशे च बान्धवाः ।
तं देशं नैव पश्यामि यत्र भ्राता सहोदरः ॥

" In every country one can get wives and friends but I see no clime or region where one can get a good brother."

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A home in which the son is obedient and dutiful to his parents, the elder brother loves his younger brother as his son and the younger brother treats and regards him as his father, the wife, leading a chaste life, pleases her husband and her husband's relations by her pleasing manners, the husband makes a sacred vow of not thinking of any woman excepting his wife even in dream, and in which the like is the case with other members of the family and in which all gladly place themselves under the suzerainty of a kind and benevolent paterfamilias—such a home is an ideal Aryan home.

It is true that there is no unmixed good in this world and the same condition of things is not to be found in every case. And it is for this reason that when a general assertion is made, it is meant thereby that assertion is true in the majority of cases. The house of Ramchandra is indeed an example of an Aryan home which had risen to the summit of excellence and development. But the ordinary Aryan home also presents the same picture though not so developed and heightened, but nevertheless showing by its features that the principle underlying the home of Rama and that of an ordinary Arya is the same. Though all the husbands and all the wives are not like Ramchandra and Sita, still the Aryan husbands and the Aryan wives will be found to possess virtues the underlying principle of which is exhibited by the lives of Rama and Sita.

Who knows not that an Aryan wife passes days and nights without food and drink and sleep beside the bed of her ailing husband and children, sacrificing her pleasures and comforts and without for a moment bringing to her mind the fact that the disease, from which they are suffering, is an infectious or contagious one, as women of many

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another country generally think and therefore remain aloof from the sick bed.

Would an Aryan woman ever like the idea that her husband or children may be removed to an hospital as indoor patients and there be nursed by strangers. Never, never. She would feel an instinctive abhorrence for such a thing.

The joint family system is a cherished institution of the Aryans and is founded upon mutual love and sympathy and owes its nurture and growth to the self-sacrifice and forbearance of those who are called by nature to live together. The son, the brother, the husband, the wife and others, who compose the joint family, do their respective duties and like from the core of their heart to be kept within proper precincts and governed by the paterfamilias. The Christian scripture ordains,—"therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be one flesh," and this appears to have moulded the Christian structure in the individualistic fashion. But the Aryan Shastras give a religious sanction to the usage of living together and composing a joint family and have moulded the Aryan features in the altruistic manner. The joint family system affords protection and shelter to the old, weak and infirm as well as to members who are parentless and young; and it is a source of great pleasure to all excepting those, who have become selfish and wish to sacrifice spiritual and social attainments at the altar of Mammon.

The Aryan home, as it exists even up to now, is not the creation of to-day or yesterday but of times immemorial and our forefathers, whose motto was 'plain living and high thinking,' yoked their shoulders with all their head and heart to make it an ideal home and

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departing left their footprints for the guidance of generations to come, which can never be effaced by time and tide.

Now, the most important problem, which presents itself before the educated public, is as to why the Aryan household life is an ideal one; and the solution thereof is to be found nowhere but in the holy Vedas which are the repository of science and philosophy, metaphysics and theology, and religion and morality, nay, of everything required for the guidance of humanity here and hereafter and to sound the depths of which the life-long labours of a Brahmachari are indispensable. The Vedas are the foundation of the Aryan home and the Vedas are the guiding stars of the Aryan firmament. When the Vedas have eternal existence and when they are anterior to all and posterior to none, I should not feel the slightest hesitation in holding and declaring that the Aryan home is eternal and everything good and great that it has got, has been attained by acting up to the dictates of the Vedas. The Aryan home is a sacred institution where the man and the woman have been taught by the Almighty Father through the Vedas to perform their respective parts conscientiously and nobly, in order to carry the household vehicle to its destination and goal.

The Aryan household life originates from the nuptial ceremony, which has been ordained to be celebrated after the scholastic career is finished, the Brahmacharya Ashram (student life) being preparatory or introductory to the Grihastha Ashram (family or household life), as is evident from the following :—

वेदानधीत्य वेदौ वा, वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥

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"Let a Brahmachari or student who, keeping his vow undefiled, has finished the study of the four or two Vedas or even that of one Veda in a systematic way, enter into the life of a householder."

कन्याप्येवं पालनाया, शिक्षणीयातियत्नतः ।
देया वराय विदुषे धनरत्नसमन्विता ॥

"A daughter also should be brought up and educated with care and should be given in marriage with money and jewels to an educated husband."

ब्रह्मचर्य्याश्रमं समाप्य गृही भवेत् ।

Let a man lead the life of a householder after finishing his studentship.

चतुर्थमायुषोभागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषोभागम् कृतदारोगृहे वसेत् ॥

"Life being divided into four parts, the Brahman, the Kshatriya and the Vaisya should spend the first portion of life in the Gurukula and the second portion at home after marriage."

When the bridegroom holds the hand of the bride to constitute her his wife before the Yajna fire and in the presence of friends, relations and the Brahmans who witness the ceremony, he makes a sacred vow according to the Vedic injunction in the following words:—

ओ३म् गृभ्णामिते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥

"The Lord of the Universe, who is all bliss and the progenitor of all, and the wise men present here as witnesses to the marriage, have given thee to me for leading the life of a grihastha (householder) and so I hold thy hand for the sake of happiness and thou shouldst pass thy life with me thinking me thy life-long companion."

The bride also makes a similar vow. This is the origin of the life of a grihastha and this mutual vow,

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taken in the name of God and in presence of the learned assembly, produces its marvellous effect and makes the Aryan household an ideal household. The institution of marriage among the Aryans is a sacred and religious institution and has been established for the procreation of offspring, for peace and good order in society and for the performance of religious duties. It is more a religious than a secular order and the idea of sexual pleasure is not associated with the sacred rite of marriage among the Aryans, who are the followers of the Vedas, and where this idea is predominent, it is disapproved and condemned. This high, holy and noble aim of marriage keeps the bond of union between the husband and the wife firm and compact, preserves the continence and chastity of the conjugal pair, increases the happiness of home and the mutual love and affection of all the kith and kin.

The husband and the wife are the pillars of a house and their example is followed by their sons and daughters. If they perform their duties rightly, their Ashram is an ideal Ashram. It is always said that Grihastha Ashram is a car the two wheels of which are the husband and the wife. If one goes wrong, the car cannot move. So it is desirable that the conjugal pair should be up and doing so that the car may reach its destination.

I cite below a few quotations from our Shastras showing, amongst other things, how the conjugal pair should treat each other and what results follow thereby. These Shastric teachings go to make up the Aryan home an ideal home :—

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्रैव ध्रुवम ॥

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" The family in which the husband and the wife are always pleased with each other, is certainly happy."

यदि हि स्त्री न रोचेत, पुमांसं न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥

" If the wife remains displeased, she cannot please her husband, and as a result of the displeasure of the husband there can be no offspring."

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

" If the wife (who is the mistress of the house) is happy, the whole family is happy, and if she is not, the whole family presents a gloomy appearance."

यत्र नार्यस्तु न पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥

" Devtas (Gods) visit or prosperity resides in the family where women are honoured and where they are not, all actions become fruitless."

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥

" The family, where women (being troubled) pass their days in sorrow and suffering, perishes in no time and that, in which the reverse is the case, prospers as a matter of course."

भर्त्तैव योषितां तीर्थं, तपोदान व्रतं गुरुः ।
तस्मात्सर्वात्मना नारी, पतिसेवां समाचरेत् ॥
पत्युः प्रियं सदा कुर्य्याद्विचसा परिचर्यया ।
सदाज्ञानुचरी भूत्वा तोषयेत्पतिबान्धवान् ॥
विशीलः कामवृत्तो वा गुणैर्वा परिवर्जितः ।
उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः ॥
पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते ।
निन्द्यैव सा भवेल्लोके परपूर्वेति चोच्यते ॥
पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते ॥

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" The husband is to a wife a place of pilgrimage, penance, charity, vow and a preceptor and therefore it behoves a wife to serve him with all her heart. A wife should always please her husband by words and service and being obedient to him she should please her husband's relations. A chaste wife should worship (honour and serve) her husband like a god, even if he be wicked, lewd or void of good qualities. She who, leaving her own ignoble husband, has connection with another who is noble, is condemned by men and is called the wife of two men. She, who pleases her husband by thoughts, words and deeds, attains the region known as the region of husbands (that is, becomes an object of admiration to husbands who appreciate modest and virtuous wives), and noblemen designate her a chaste woman."

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Education of Children.

THE balcony of my house is shaded by a huge cocoa-nut tree. As I enter it, I hear a kind of chuckling noise. One day I purposely waited to see, what noise it was, and to what bird it belonged. There chirped a crow, and it must have been a female crow having some things hanging from its beak. No sooner it settled on the nest, some little crows came out. I saw the lovely sight of the mother crow selecting the food and feeding the baby-crows. How it caressed and cajoled them ; how it fluttered here and there making all sorts of noise ; when a host of other kinds of big birds intruded on the gay family. It seemed something like a pig armada coming to invade the little family and so it was. Then how the mother crow defended herself and the baby crows valiantly from the assaults of the enemy. When I saw this and when I found the odds against her, I lifted my hand against the invaders, and they retraced their steps. What a valiant manly-woman crow! and, I believe, all are.

Our home is like this nest. How the woman mother caresses, pets and fondles her young ones ; how she feeds them ; and how she defends them from the attacks of other people. One thing more that is in favour of the human mother is intellect, reason, and that is what she is required to use, when bringing up her children. Caressing, petting, fondling and feeding is done even by the animal mother, but, when doing all these things, if a human mother forgets the intelligent use of these benevolent actions, she cannot be classed above the animal mother. To be a human mother what is required is to

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intelligently use these things and feelings and thereby train her little ones.

Home is a place where all the members of the family live together in harmony. According to the mental capacity of the animals the bird's nest is the centre of harmony. According to the human mental capacity the home is in harmony not only when there is physical harmony, but when there is mental harmony, when there is spiritual harmony.

Home is a diminutive nation, what a home is to-day the nation will be to-morrow. The little ones of to-day are the men of to-morrow. A nation consists of its men. So, to-morrow's nation are our little ones of to-day. If we have the responsibility of the making of the nation of the future, which surely we are responsible for, it is our bounden duty to make the most of our children to-day. The soil of the children's mind is very fertile. "As we sow, so shall we reap." If we sow the seeds of roses there will sprout out roses; and if weeds are sown, what can we expect but a crop of weeds? Let us all and each one of us sow the seeds of the beautiful roses in our diminutive nation—home—and it will not be long before we will see its sprouting out a rosy nation.

Home is like a big tree. The father is the root, mother the stem and children the twigs and branches. The root of a tree gathers all the nourishment it can from the surrounding soil, its moisture, salts, etc., that are required to nourish the stem, the twigs and branches; similarly the father goes to his office or to his work, gets what is necessary to feed and clothe his wife and children. The root of a tree passes *everything* that it gathers, keeping only what is absolutely necessary for its nourishment and life, to the stem, the twigs and the branches.

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The human intelligent father passes on to his family everything that has a *money value*. He studiously keeps to himself the intelligent side of things, without passing it to the stem of the family—the mother—and in a slip-shod way passes the intelligent side of things to twigs and branches—the children.

The human father has avenues of cultivating his intellect by education and environment ; the human mother has unfortunately been denied them. I do not mean to speak of the academic education, but the education that can be used practically in the home.

Very often we hear the cry, " Oh, Sir, what you say is true ; I have got domestic things to look after. My wife and children want this thing, that and the other, and I am expected to supply them. I must attend my office at seven o'clock and I return home at seven in the evening, and I feel tired. I have no time."

This is all wise and true. He has no time within these hours ; but what about the remaining ? I think, he can well afford to get up from his bed an hour or two earlier, and can very well manage to go to sleep, an hour or so late at night. Can he not do all these things ? For whom ? For his own child. Is it asking too much ?

His Excellency, Sir George Syndenham Clarke, Governor of Bombay, in his Convocation Address of 1908 said, " Every child is born with latent possibilities which may lie dormant through life or may wholly or partially be educed by training of two kinds – direct or indirect." With this basis we will proceed to consider the subject in hand.

The question now arises is as to when the education of a child should begin. I would do no better than quote Luther Burbank, the plant wizard. " Where shall we begin ? Just where we begin with the plant, at the very

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beginning. It has been said that the way to reform a man is to begin with his grandfather, but this is only half truth ; begin with his grandfather, but begin with his grandfather when he is a child."

The above quotation from Luther Burbank clearly shows that if at all education is to be given, it should be begun very early. It must begin with the child, say, an infant, "from the cradle." Who is to give this education, is the next question ? The mother, the queen of the household, and father, the king to supervise.

One may naturally ask the question, as to why the education of the child should be begun so early, "from the cradle." The answer I give in Mr. Burbank's words. All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of a camera. Every possible influence leaves its impress upon the child, the traits which it inherits will be overcome to a certain extent, in many cases being even more apparent than heredity. The child is like a cut diamond, its many facets receiving sharp, clear impression not possible to a pebble, with this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained, a child absorbs environment. It is the most susceptible thing in the universe to influence, and if that force is applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced immediate and permanent." So Mr. Burbank leaves very little for me to say on this point.

We will proceed to see what the first lesson of the child is. The first lesson it receives is when it is sung to sleep by means of lullabies. Lullabies are thought of

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very little account. It is assumed that lullabies cause a child to sleep and nothing more. They, no doubt lull a child to sleep, but they do much more. The first lullaby is the first cause that tends to divide the cells of the brain of a child, the second and the third and so on adding each a cell or cells by division to the brain.

An eminent phrenologist friend of mine, whom I happened to meet the other day, was questioned whether he could read the head of a child—say as infant. He answered me in the negative. He said that the brain of an infant is not formed. At the time of birth, it is in its primitive state ; as time passes on, the brain is formed and developed. Cell after cell is added by division to the brain.

Now, you will ask me, what have the brain-cells to do with lullabies ? Lullabies are words that are sung to sleep ; they may be words arranged in poetic form or they may be grouped together in prose, either sung or talked, audibly or inaudibly, they have effect. Words audible or inaudible have their parent as thought. Thought is the backbone of speech, audible or inaudible. It may be asked, what has thought to do with brain-cells ? Does thought divide the brain-cells ? No. Thought does not divide the brain-cells, but it stimulates them to divide themselves and multiply.

Concordant lullabies, which depict the idea or thought of concord, tend to divide the brain-cells, as well as the discordant lullabies, which depict the idea or thought of discord. The brain records different kinds of thought in different places ; so, concordant thoughts have one place—discordant thoughts another. Concordant thoughts stimulate the cells, in which they are located, and then they divide ; similarly, the discordant thoughts stimulate the

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cells in their place and they divide. Concord means harmony, that which in good, and discord means the reverse, disharmony, that which is not good.

The brain is the vehicle of the mind to express itself. According to the capacity of the brain the mind thinks; similarly, according to the mind the brain works. In order that our minds should think properly, our brain must be equal to cope with their vibrations, and *vice versa*. Suppose a motor of 8 horse power is adjusted to a child's perambulator, what will be the effect. The vibrations that will be caused by the working of the motor will be much greater than what the little perambulator can bear, with the result that it will be shattered to pieces. The motor mind thinks according to the stability of the perambulator brain, conversely, the perambulator brain, works according to its motor mind.

If concordant lullabies are sung before the cradle, as we have seen above, they will stimulate the cells in that area of the brain to divide and multiply, tending that side of the brain to become larger and larger; a like process goes on with the discordant side.

I have made several experiments with lullabies, two of them I give below. Once I took a small baby and I asked its mother to sing a very strong discordant lullaby, in very sonorous tune. This she did. Then I marked the face of the baby. First, it twitched its lips; secondly, the corners of the mouth were curved downswards; thirdly, I felt the pulse and found the beats very rapid; forthly, I felt the heart and the same was the case; fifthly, the temperature of the baby was taken and it was found higher than the normal; sixthly, I found the blood coursing through the veins at a very rapid rate and there was much trouble in bringing it through its natural path to

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the extremities ; and seventhly, I marked that the baby began to cry and kept it up through the sleep.

Similarly, the next day, I began my experiment on the same babe on quite different lines. I asked its mother to sing, in strong terms, a concordant kind of lullaby and noted. I saw the mouth of the babe curved upward, to a very beautiful smile. I took the temperature, felt the pulse and the heart and found their working to be normal. The blood was running through the veins at a normal rate. In this case the babe did not cry, but smiled all the while and kept it for a very long time, even though asleep.

Why does a baby cry under one set of circumstances and why does it smiles under another ? When a lullaby is sung before the cradle, according to its nature and meaning, the child imagines, that is images, before its mental eye, the picture describiug the idea. In the first case, it images something horrible, that which causes fear ; and, in the second case, it images something that is lovely and beautiful. The horrible picture causes awe and fear, and the lovely picture pleasure and joy. In the first case of horror, it is afraid of the picture, it fears to see it, and, in the second case of beauty and loveliness it is glad to see it. That which causes fear disposes it to cry, and that which causes pleasure and joy to smile.

I believe, I have made plain the effects produced by concordant or harmonious, or good, strong healthy and positive lullabies, and the discordant, inharmonious or bad weak, depressing and negative lullabies.

What is left to say now, is this, that we should take care what sort of lullabies we use to lull a child to sleep. Of course, concordant or harmonious lullabies, those kinds of lullabies which tend to keep the different parts of its system in harmony, physical, mental, moral and spiritual.

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There are other means than lullabies which are employed, in some cases, to lull a child to sleep. They are opiates and narcotics. We know what effects opiates and narcotics have upon the system. It is not the purpose of this paper to delineate them in full, but I will say this much, that when an opiate or a narcotic is administered at first it stimulates the nervous system, but latterly it causes depression. Opiates and narcotics are very much detrimental to physical and mental health, much more so in the case of a child or a baby.

The next point to be considered is the diet of the child. As the child's brain is not formed, in the same way, the tissues, bones, etc., are in the same condition. It must be given such food which is easily digestible and which will tend to increase blood and build tissues and bones Many cases have come under my notice of too much feeding, and at very short intervals. Especially, this is the case with young mothers. They suckle or feed the child almost every half an hour or so, and then complain of the child's not taking nourishment. How on earth would a child take nourishment ? No sooner the first meal has entered the stomach and has begun to assimilate with the gastric juice, a further load is added to it, and a still further.

If any one follows the laws of nature, to the letter, it is the child. A child's living is perfectly natural. It lives with nature and nature lives with it. When a child is teased with distress it cries ; when it is overcome with joy it smiles ; when it is hungry it asks for food, in different ways, without having any thought of, whether it is available or not ; when it does not want any food or when the assimilation and digestive process has not been completed, it rebels against taking any food, unless it is forced ; even

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then it tries and many times successfully to vomit it out. There are other things also which it does according to its emotions and impulses. It does what it wants naturally, without paying any heed to circumstances or environments.

There is a proverb in Marathi which says something like this " Child is Divine in Nature." It has perfect faith the One that guides, and it is guided by that One. God helps those who have faith in him."

Forced feeding is very much in vogue amongst mankind. Ninety-nine children, I am ashamed to say, out of a hundred, are fed forcibly. Never force a child to eat or drink. Its life, as said above, is natural. It knows when to take food and when to refuse ; it knows and gives a signal when it is hungry and that is the only time, when the child is to be fed. Ninety-nine and three quarter per cent. men, women and children die of over-eating.

Not only does forced feeding bring on disease and its concomitants, but we teach the child to be obstinate, by our obstinacy. A child will never take food when its system does not require it, and by our forcing—obstinacy —we teach it to be obstinate. If the seed of obstinacy is ever sown in man, it is at this time.

Next in line comes the clothing of the child. A child should be clad in loose and very light garments. Our conventionalities in dress have taxed us much, physically and mentally, with a lot of garments, tight fitting, cumbrous and heavy, and we realise the effects which they produce. A child must be so dressed as to leave all the tiny members of its body their full play, so that they can have the full opportunity of expanding. Many of us do laugh at the malformation of the foot of a China woman. But, who is to laugh at us—we who are civilized,

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when we cumber the tiny limbs of a child with as many folds of as much linen and flannel that we can afford to wrap a child with ? This is simply outraging nature !

Fresh air amongst us is, more or less, thought to be a luxury or rather fashion. Some even go so far as to call it a fad. Whatever it may be, luxury, fashion or fad, can a man live without fresh air ? He may, perhaps, live in the absence of fresh air for a time, but not in the way he ought to. I have seen babies a week old taken to the sea-beach for an airing, without any ill effects upon their systems Open air is the first principle which causes us to live a healthy and happy life Every child must be allowed as much of fresh air as can be safely afforded.

By this time the child has grown to know its parents and I want to put forward a point of vital importance. The habit of truthfulness. Many a mother, at the time of going out and when she cannot conveniently take the child with her, asks her husband if close by or some other relative to hide the child somewhere. A little time passes in hiding the child or in playing with it, when it becomes conscious of the whereabouts of its mother. It calls for her, seeks her everywhere, in the sleeping room and the hall, in the kitchen and the dining room, in the parlour and the office room, indoors and outdoors, without success. Here it gets disappointed. It has learnt what disappointment is.

Another thing we teach is lying. After the disappointment in calling and seeking out the mother, it asks those nearby of her whereabouts. They tell different stories. It cries and keeps on crying up till the mother appears. Here it is that we are taught untruthfulness. Why does not a mother tell her child point blank that

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she will not take him or her. Talk to the child, tell it the reasons of your doing so. Tell it that it would have pleased you, if it had not been such and such. That is a good course, I have found. It makes the child courageous for disappointments ; it makes it reasonable ; at the same time a habit of truthfulness is formed.

The next point to consider is self-respect. Many will laugh at this, I am sure. To teach a child self-respect. Oh, horror they will say. It will be too much of a horror, if self-respect is not taught at this juncture. Teach a child self-respect and be sure you will be respected in return. Never tell a child that it is great and good, at the expense of other children, but tell that it is good—the best of the lot—at the same time, all and others are good. This is not inculcating pride is a child. Even pride is good in a measure. I asked a young man the other day whether he was proud. "Oh! yes," he said, "I am proud, but proud in one respect, I am proud of my virtue. If I had not been proud of my virtue, I would never have been virtuous." Pride is good, a balm, to a certain measure ; if it is under our control ; if we are its master and not it our master. To teach a child self-respect at this point in life has another great advantage. By teaching it the equality of all the children with itself, indirectly, we teach it to be selfless. We teach it to regard all children alike.

Here I will relate an instance of a child, who was taught self-respect at a very tender age. The child was given to understand that all the children were its equals and that they ought to share equally in its amusements and play. One day the father got some grapes at home. There were many other children in the house, but the child in question was the youngest of all. When it saw

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the father with grapes, in his hands, it asked for them, as all the other asked. The grape-basket was given in possession of the youngest. It opened the small basket and called all its brother and sister children. All of them sat in a circle. It was a very pleasant sight to see the child dividing the grapes. It did not know how to count and so it divided the grapes one by one. It even went so far as to allow a share to its father, mother and myself. What a glorious thing! The child was good. It was proud of its goodness, and it acted according to its impulse making itself happy, as well as all the others including the father, mother and myself.

Decency is the next thing to be taught to the child. Get a child a new frock or a new suit of clothes, especially of light colour. Tell the child how nice it looks in the new dress. How the dress looks nice; how ugly it will look when dirty, especially, when the child dirties it. Promise the child a brand new present, the very next month, it is does not spoil the dress; but, *be careful to keep the appointment.* The effect is instantaneous. The child will very carefully avoid spoiling it. In the night, when going to bed, it will take it out, without reluctance, and will put on the night dress, asking you to fold it up and to put it in its proper place.

The habit of decency in a child will not only reduce the washerman's and tailor's bill, but it will teach the child to form a constructive habit. It will teach it when to do and use certain things and when not; it will teach the child "a proper place for everything." Is not that a good habit.?

I know a young man, when he was a child, was very fond of playing in mud with marbles and other things. The parents tried many a plan; they went so far as

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to beat him. It was ineffectual. As the wardrobe of the child had become very scanty, the father got a very nice suit of clothes of black venetian. The child donned it, looked in the glass and smiled. It was purposely told how well it looked and so on, and was promised a new suit, the very next month, if it would use it in the proper manner. The effect was instantaneous. The child donned it the whole day, took its meals and tea, and did everything. In the night, it undressed, folded the new suit, and kept it in its drawer. From that time, the child never played in the mud, much to the satisfaction of its parents. It played with other things in a much more decent manner and won the prize. The above account is that of an older child.

Inquisitiveness is very common among children. They want to know all about everything and everything of all things. This is a great rub to many parents. The parents should try, as best as they can, to answer the questions of the child. Inquisitiveness is too vast a subject to be dealt with minutely, in this paper.

A child is a great lover of nature. It wants to watch stars and planets. Here, too, it is inquisitive to know what they are and whence they come. Do not mislead a child by giving it some haphazard answers. Tell it what is true and you will save much of its time in future. Above all train a child, as much as you can, to love nature and its manifestations, more and more.

Flowers and small plants are great favourites with the child. They are favourites in as much as it can tear them to places. The child has a natural destructive tendency and it ought to be regulated. Give the child some flowers and plants, the less they are the better, and teach it to taste and smell and admire their beauty. Do not

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think that a child cannot admire them. It can and does admire them much more than what you and I can do. "The proof of the pudding is in the eating." Show it how beautiful a plant looks when whole and how bad it looks when distorted. It becomes a kind of stick. Further illustrate this point by examples of dress and dressings.

Another favourite habit of the child, I have marked, is that of killing small insects. It very much likes to kill flies. This is indeed bad. Instruction on this point is invaluable. If the habit of killing these small, innocent creatures is born and developed, when the child grows to manhood, it is very probable, that it will be very cruel. In this instance too bring self-respect to the fore, and if the habit is not much developed, it will be corrected at once. I know a boy, who was very fond of killing flies. He was inveterate. I taught him self-respect, without any apparent effect. One day, I saw him killing a fly I allowed him to kill one more, and, as a last resource, slapped the boy in the face, in the presence of its parents. Then, I asked him as to how he felt the slap, how it pained him. I brought a glass before his face and showed him the glow on his checks. Then, I explained the matter in some such strain as follows. "Look here, I slapped you in the face and there is nothing much the matter. It has pained you and has made your cheek red. You are not dead, but you are crying for your pain. On the other hand, while killing the fly, first you slapped it. The force of the slap was so great, that it pained the creature, broke some of its tissues, skull, etc., and it died. Now, if I were to slap you in such a violent manner, as you have slapped the fly, it will break your skull, it will pain you more, and you will die. And when you are dying, how will you feel? As you will feel the fly has felt

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already." This was an extreme case. I successfully reformed the boy. I took this measure once, but I would never do it.

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Transmigration.

OF the many riddles that have perplexed the intellect of man in all times and climes the most intricate is himself. His own nature is surrounded with a myriad mysteries and he uses his uttermost energy to struggle for solution. It is the most intricate enigma and the problem of all problems, reason and intellect has oftimes failed to interpret the real meaning of the human spirit within, still, there never was a time since the search began when some race, or some individuals did not hold aloft the lamp of truth. Surrounded with prejudice and unessential details, disgusted with the vagueness of many schools and sects and driven to extremes by violent superstitions of organised priestcraft, men have not been wanting, especially among advanced intellects, in either ancient or modern times who not only gave up the search in despair, but leclared it useless and fruitless. But truth comes to those alone who worship at her shrine for her sake only. Light comes to individuals through the conscious efforts of their intellect. Philosophers show the volitional struggles of great minds, history reveals the silent process of permeation through which truth is absorbed by the masses. Of all the theories that have been held by man about himself, that of a soul entity separate from the body and immortal has been the most wide-spread and among those that held the belief in such a soul, the majority of the thoughtful had always believed in its pre-existence. The followers of the Vedas and Buddhism have it for their foundation, the educated classes among the ancient Egyptians believed in it, the ancient Persians arrived at it, the Greek philosophers made it the corner stone of

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their philosophy, the Pharisees among the Hebrews accepted it, and the Sufis among the Mahomedans almost universally acknowledge its truth. The ancient Hebrews never disturbed their equanimity by questioning themselves about the soul. With them death ended all. The ancient Egyptians and the Chaldeans had peculiar beliefs of their own about the soul, but their ideas about this living part after death must not be confused with those of the ancient Aryans, the Persians, the Greeks, or any other Aryan race. There was from the earliest times a broad distinction between the Aryas and the non-Sanskrit speaking people as regards the conception of the soul. Externally it was typified by their disposal of the dead, the non-Sanskrit speaking mostly trying their best to preserve, the dead bodies, either by careful burial, or by the more elaborate processes of mummifying and the Aryas generally burning their dead. Herein lies the key to a great secret—the fact that no Sanskrit speaking race whether Egyptian, Assyrian, or Babylonian ever attained to the idea of the soul as a separate entity without the help of the Aryas Herodotus states that the Egyptians were the first to conceive the idea of the immortality of the soul and states it as a doctirine of the Egyptians "that the soul after the dissolution of the body enters again and again into a creature that comes to life that the soul wanders through all the animals of the land and the sea and through all the birds and finally after 3,000 years returns to a human body," yet modern researches into Egyptology have as yet found no trace of metempsychosis in popular Egyptian Religion, and recent researches of Maspero, and Erman, tend to confirm the supposition that the doctrine of palingenesis was not at home with the Egyptians. With the ancient Egyptians the soul was only a double, having no individuality of its own, and never able to break its

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connection with the body. It persists only so long as the body lasts and if by chance the corpse is destroyed the departed soul must suffer a second death and annihilation. The soul after death was allowed to roam freely all over the world, but always returning to where the corpse was at night, always miserable, always hungry and thirsty, always extremely desirous to enjoy life once more and never being able to fulfil the desire. If any parts of its old body were injured, the soul was always injured in those parts, and this idea explains the solicitude of the ancient Egyptians to preserve their dead. At first the deserts were chosen as the burial place, where the dryness of the air did not allow the body to perish, thus granting to the departed soul a long lease of existence. In course of time one of the gods discovered the process of making mummies, through which the devout hoped to preserve the dead bodies of their ancestors almost an infinite length of time, thus securing the departed ghost immortality, however miserable it might be. Among the Chaldees also, although they did not speculate so much as the Egyptians as to the condition of the soul after death, the soul is still a double and is bounded by its sepulchre. Thus we find that the ancient Egyptians or Chaldees never could entirely dissociate the idea of the soul from the corpse of the departed or the sepulchre. The state of earthly existence was best after all, and the departed are always longing to have a chance once more to review it, and the living are fervently hoping to help them in prolonging the existence of the miserable double, and trying their best to help them. Frightened with almost innumerable powers of evil, and with hopeless agonised efforts to avoid them, the souls of the living, like their ideas of the souls of the departed, wander all over the

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world though they might—could never get beyond the sepulchre and the crumbling corpse. It was in India and among the Aryas that the doctrine of the pre-existence, the immortality, and the individuality of the soul first arose. Recent researches in Egypt have failed to show any trace of the doctrines of an independent and individual soul existing before and after the earthly phase of existence. The Alexandrian Jews imbued with the doctrine of an individual soul, and the Pharisees of the time of Jesus, as already stated, not only had faith in an individual soul but believed in its wanderings through various bodies; and thus it is easy to find how Christ was recognised as the incarnation of an older prophet and Jesus himself directly asserted that John the Baptist was the prophet Elias come back again. "*If we will receive it, this is Elias which was for to come*" *Matthew, XI* 14. The Idea of a soul and of its individually among the Hebrews evidently came through the higher mystical teachings of the Egyptians, who in their turn derived it from India. And that it should come through Alexandria is significant, as the Buddhistic records clearly show Buddhist missionary activity in Alexandria and Asia Minor. Pythagoras is said to have been the first Greek who taught the doctrine of palingenesis among the Hellenes. As an Aryan race, already burning their dead and believing in the doctrine of an individual soul, it was easy for the Greeks to accept the doctrine of transmigration through the Pythagorean teaching. According to Apalejus, Pythagoras had come to India where he had been instructed by the Brahmins. So far we have learnt that wherever the soul was held to be a separate entity, the doctrine of pre-existence had inevitably come, and the independent individuality of the soul was marked by burning the bodies of the departed, though one of the

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ancient Aryan races the Persians, developed a peculiar method of disposing of the bodies of the dead at an early period, and without any Semetic influence the very name by which they call their "Towers of Silence" comes from the root Dah equal to burn. The Aryan sages spent the best part of their energies in an investigation into the nature of man and at an early age discovered that this (Atma) soul was a separate entity. Was such entity created? If creation means something coming out of nothing their answer is a decisive "No." This soul (Atma) is without birth and without death, it is not a compound or combination, but a separate entity, and as such it cannot be created or destroyed It is only travelling through various states. Are there any proofs apart from the teachings of the Vedas to show that the doctrine of transmigration was first preached by the Aryan philosophers? There are and I hope to show later on as valid grounds as for any other universally accepted doctrine. But first we will see what some of the greatest of modern thinkers have thought about Transmigration. Schopenhauer says — "What sleep is for the individual, death is for the will." It would not endure to continue the same actions and sufferings throughout an eternity without true gain, if memory and individually remained to it. It flings them off and this is Lethe and through this sleep of death it re-appears, fitted out with another intellect as a new being, a new day tempts to new shores These constant new births, then, constitute the succession of the life dreams of a will which in itself is indestructable until instructed and improved by so much and by such various successive knowledge in a constantly new form, it abolishes and abrogates itself.

The great English philosopher Hume, nihillistic though he was says in his essay on immortality that

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metempsychosis is the only theory of its kind that philosophy can listen to. The philosopher Lessing with a deep poetical insight asks. "Is this hypothesis so laughable merely because it is the oldest" because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once. Why should not I come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away, so much from once that there is nothing to repay the trouble of coming back? The arguments for and against the doctrine of a pre-existing soul transmigrating through many lives, have been many, and some of the greatest thinkers of all ages have taken the gauntlet up to defend it; and so far as we can see, if there is an individual soul, that it existed before seems inevitable. Even if the soul is not an individual, but a combination of "skandhas," as the "Madhyamikas" among the Buddhists assert, pre-existence is absolutely necessary to explain this position. The argument showing the impossibility of an infinite existence beginning in time is unanswerable, though attempts have been made to ward it off by appealing to the Omnipotence of God to do anything, however contrary to reason it may be.

I am sorry to find this most fallacious argument proceeding from some of the most thoughtful. In the first place, God being the universal and common cause of all phenomena in the human soul and the *Deus ex machina* theory is therefore quite irrelevant. It amounts to nothing less than a confession of ignorance. We can give that answer to every question asked in every branch of human knowledge and stop all inquiry, and therefore the progress of knowledge altogether.

Secondly, this constant appeal to the Omnipotence of God is only a word puzzle. The cause, as cause, is and

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can only be known to us as sufficient for the effect and nothing more. As such we have no more idea of an infinite effect than of an Omnipotent cause. Moreover all our ideas of God are only limited, even the idea of cause limits our idea of God

Thirdly, even taking the position for granted we are not bound to allow any such absurd theories as "Something coming out of nothing" or "infinity beginning in time," so long as we can give a better explanation. A so-called great argument is advanced against the idea of pre-existence by asserting that the majority of mankind are not conscious of it. To prove the validity of this argument, the party who offers it must prove that the whole of the soul of man is bound up in the faculty of memory. If memory be the test of existence, then all that part of our lives which is not now in it must be non-existent and every person, who in a state of Coma or otherwise loses his memory must be non-existent also.

The premises which make the inference of a previous existence and that too, on the plane of conscious action, as adduced by the Aryan philosophers are chiefly these.

First, how else to explain this world of inequalities? Here is one child born in the providence of a Just and Merciful God, with every circumstance conducing to his becoming a good and useful member of the human race, and perhaps at the same instant and in the same city another child is born under circumstances every one of which is against his becoming good. We see even children born to suffer, perhaps all their lives, and that owing to no fault of theirs. Why should it be so? What is the cause? Of whose ignorance is it the result? If not the child's, why should it suffer, even for its parents' action? It is much better to confess ignorance than try to evade

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the question by allurements of future enjoyments in proportion to the evil here, or by interposing "mysteries." Not only undeserved suffering here is immoral—for any agent to force it upon us—not to say unjust, but even the future making up theory has no legs to stand upon. How many of the miserably born struggle toward a higher life and how many more succumb to the circumstances they are placed under? Should those who are made worse and more wicked by being forced to be born under evil circumstances be rewarded for the wickedness of their lives in the future? In that case, the more wicked the man the better will be his deserts hereafter—There is no other way to vindicate the glory and the liberty of the human soul and to reconcile the inequalities of the horrors of this world than by placing the whole burden upon the legitimate cause —our own independent actions, or "Karma" Every theory of the creation of the soul from nothing inevitably leads to fatalism and predestination. An argument which the philosophers of the Nyaya school have always advanced in favor of transmigration and which is conclusive. Our experiences cannot be annihilated, our actions (Karma) although apparently disappearing remain still unperceived (Adrishtam) and reappear again in their effect as tendencies (Pravrittes), even little babies come with certain tendencies-fear of death for example. Now if a tendency is the result of repeated actions, the tendencies with which we are born must be explained on that ground too. Evidently we could not have got them in this life, therefore we must seek for their genesis in the past. Now it is also evident that some of our tendencies are the effects of the self-conscious efforts peculiar to man, and if it is true that we are born with such tendencies, it follows that their causes were conscious efforts in the past—that is we must have

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been on the same mental plane which we call the human plane before this present life. So far as explaining the tendencies of the present life by past conscious efforts goes, the followers of the Vedas, the Hindus, and the latest school of evolutionists are at one—the only difference being that the former, as spiritualists, explain it by the conscious efforts of individual souls and the latter (the materialistic school of evolutionists) by a hereditary physical transmission. The religions which hold to the theory of creation out of nothing are entirely out of question. An issue has to be fought out in the near future between the Arya Samajists—who hold that all experiences are stored up as tendencies in the subject of those experiences—the individual soul—and are transmitted by transmigration of that unbroken individuality and the materialists who hold that the brain is the subject of all actions and believe in transmission through cells. It is thus that the doctrine of transmigration assumes an infinite importance in our mind, for the fight between transmigration and mere cellular transmission is, in reality a fight between spiritualism and materialism. If cellular transmission is the all sufficient explanation, materialism is inevitable, and there is no necessity for the theory of a soul. If it is not a sufficient explanation, the theory of an individual soul bringing into this life the experiences of the past is as absolutely true. There is no escape from the alternative transmigration or materialism. Which shall we accept? Transmigration taught by the Vedas, preached by the ancient sages and accepted to-day by the Arya Samaj.

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Yajna and its true Philosophy.

YAJNA occupies a central place in Vedic ceremonials. All the purifactory rites that are performed from cradle to grave or more terally from the very time of conception till the body is reduced to ashes and scattered to the four winds, hinge upon it as if it were their pivot. Hence its importance can not be under-rated and it deserves the most careful attention before it may be relegated to municipalities as one of many sanitary measures which it is bound to accept in the public interest. Sweeping condemnation by the representatives of advanced thought in our country should be reserved until the entire Vedic literature has been ransacked and nothing is found to throw light upon such a sacred institution with which is bound up the whole fabric of our social life.

In the pagas of the *Vedic Magazine* we propose to expound the underlying principles of Yajna as understood by the rishis of the Upnishads as distinct from its exponents of the Brahmans who we must frankly accept, were believers in the plurality of gods and whose intellectual horizon was very limited. The elaborate rituals and quaint reasons which they put forth in elucidation of artificial details in view of little or no emphasis on the moral aspect of life argue a primitive stage when they had just emerged to intellectual level and begun to reason on analogical lines and when contiguities predominated their thought. We do find in them indications of the vicarious doctrine and the cruel priest with his bloody, hands in full swing to immolate victims in order to appease the wrath of his deities.

We detach ourselves from the very first from the elaborate sacrifices of the Brahmans, the sessions of which used to last for years together and mean to keep to the Upnishads which mark the high landmark of the intellectual activities of ancient India. After close study we have discovered invidious flings at each other in those old records and we must have our choice, one way or the other, if we claim, in the name of truth, to be free from the worship of literary fetishes.

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With this preamble let us now approach our subject. The old sages of the Upnishads, no doubt, perceived unmistakeably the relations that subsist between external and mental worlds, how our emotions, instincts and other inner faculties are in a mutual fit with the physical environments and how one acts and reacts upon the other and thus most varied results are produced.

The adhyatmik (esoteric) and adhibhoutika (exoteric) worships enjoined in the Upnishads, specially the older ones, *viz* : the Brihdaranyak and the Chhandogya bear out this point fully.

Having once firmly grasped this great truth, they set about the task of laying out the best means of stimulating moral sentiments and awakening spiritual sympathies by making the environments favourable to the unfolding of spirit.

They most patiently probed the human mind and analysed its faculties which are choked by the exuberant growth of passions and require tender nursing to sprout and develop and attain their natural proportions.

They conceived that life is a long sacrifice,—a Yajna, a sacred trust which a man should never betray. He should take utmost care that it is never sullied by earthly contaminations and that it never falls short of the great aim for which it is committed to man's charge.

They thus chalked out in a tangible form the scheme of man's life :—

" Thus, of the sage who is a sacrifice the self is the acrificer, body the fuel, bosom the sacred altar, the hair on it the sacred grass, the Veda his tuft of hair, heart the sacrificial post, passions the clarified butter, anger the beast, asceticism the sacrificial fire," . . . . ."

(The Taitiriya Upanishad, 10, 64.)

The sense of the above quotation in simple language shorn of every metapher would be as follows :—

" The imperishable self is engaged in the holy task of unfolding itself along the sacred lines of evolution Man should ever be careful not to hamper its course. He should always lead a life of

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sacrifice in which selfish considerations do not hold their sway and mar the spiritual harmony. The body should not engross a man's entire activity for its embellishments and needless decorations. In fact, it is only a sort of fuel to feed the sacred fire burning in the heart,—the holy altar. He should curb the surging passions and subdue the beast in man which ought to be, first, tethered to the heart and then annihilated never to rise again. When passions and desires are reduced to their right proportions and every angle has been rounded by leading a austere and fervid life, man makes headway in higher life which begins in no time to calm down his ways of life and enliven his words and acts with a sense of higher duty "

Such a view of life is represented over and over again in the Upnishads, and man is enjoined to consider his life only a sacrifice—a holy charge. (*Vide* Chhandogya Upanishad, 3, 16 and 17).

The man who thus leads a life unswayed by passions and momentary desires and does not let the ideal escape his view shall enjoy a full lease of life and untimely death will not be his lot.-(*Vide* Chhandogya Upanishad, 3 16, 7).

Having, thus, defined man's goal and also the life that he should lead, the Rishis proceeded to give a concrete garb to that ideal life, and represent it apiece in the details of Yajna which it is the duty of every man to perform every day.

Hence, Yajna is nothing but a symbolic representation of our inner life with which it fits in like the notched wheels of a machinery and when performed serves perforce to evoke spiritual sympathies, as if, in a pure mechanical way, and drives away impure thoughts and fancies, at least for the time being.

Everybody who performs Havan or has the good fortune of witnessing one performed can vouch for the great elevating effect of the burnt libations poured into sacrificial fire to the accompaniment of the Vedic verses, the sonorous chant of which throws a sacred charm around the ceremony and strikes a sympathetic note of spiritual harmony.

The higher thoughts daily cross his mind and he gradually grows receptive to higher impulses which he catches, develops, and transmutes into actions.

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We now proceed to lay forth at some length the kind of life that a man should live according to the sacred scriptures, and also its correlations with Yajna which represents it in a concrete form.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्, तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

कुर्वन्नेव वेह कर्म्माणि जिजीविषेत् शत ꣳ समाः, एवं त्वयि नान्यथेयो ऽस्ति निकर्म लिप्यते नरे २ ॥

" The Lord should (be realized to) have His abode in every perishable thing which exists in the perishable Universe. Enjoy what he bestoweth. do not covet any one's wealth."

" Only doing deeds one should desire to live hundred years. Thus and not otherwise, the actions cease to defile a man. "

The force of ' only ' in the last mantra can be understood by comparing it with the following verse of the Gita :—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, मा कर्मफलहेतुर्भू र्मा ते सङ्गो ऽस्त्वकर्म्मणि ॥ Chap. 11, 47.

" Thy business is concerned with action only, never with its fruits; so let not the fruit of actions be thy motive, nor be thou to action attached."

Thus in the holy scripture active life is insisted upon and not mere faith ignorantly put in some unintelligible dogma or mystery. And it is because our Rishis fully realize that actions mould a man's destiny and shape the way of his future progress. Thus the Chhandogya Upnishad says :—

अथ खलु क्रतुमयः पुरुषो, यथाक्रतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वति । 3, 14, 1.

" Man is a creature of will, according to what his will is in this world, so will he be when he has departed this life. Let him, therefore, have his will ? "

The man who shirks active life and to get rid of life's struggle foolishly seeks shelter in suicide commits a sin of the deepest dye, since he thwarts the divine design and by his vain efforts attempts to clog its smooth and natural working out.

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Thus says the Yajur Veda :—

असुर्य्यानाम ते लोका अन्धेन तमसा ऽवृताः, तांस्ते प्रेत्याभि गच्छन्ति ये के चात्महनो जनाः ॥

" Sunless are known those regions, enshrouded in blinding darkness, where go they after death who kill their self ?"

In other words, a suicide is next born in spiritual darkness and his environments afford him little help in the way of enlightment. Love of one's self and impulses of self-seeking stubbornly assert themselves even in lower animals, for, a minimum of selfishness is a basis, on geological principles, of conscious acts. And he has degraded himself more than the lower animals by self-destruction.

But by exhortations to active life, one should ever understand such actions which conform to the ideal of life being considered a sacrifice, as stated above.

Thus says the Gita, Chap. III, 9.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

" This man is enmeshed in his actions, unless performed for the sake of sacrifice ; for that sake, free from attachment, O, son of Kunti, perform thou actions

Only doing such actions, unsullied by paltry considerations ; man lives the Vedic Religion and in a true sense worships God.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दन्ति मानवाः ॥ Gita, Ch., 18, 46.

" He from whom is the emanation of beings by whom all this is pervaded, by worshipping Him as part of his *duty* a man winneth perfection."

When he thus performs his duties in a selfless way, his sympathy widens and he begins to take a wider outlook of the world's affairs. He regards none as his foes and rivals ; and thus jealousy, hatred and inordinate self-love, the spring of vice and miseries, dry up, and cease to operate on and sway his mind.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति ॥

Yajur. Chapter 40, 6.

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" Ho sees all beings in the self and the self in all beings. Thenceforth he ceases to bear hatred (towards any one) ? "

Now we proceed to show how the performance of every day Yajn materially helps to bring about such a happy state and gradually enlarges the scope of our view and extends our sympathy even to unknown living beings.

It was a deep-rooted belief of the Aryans that Yajna was a cause of rainfall and thus a source of life to living creatures, removed far far away from them.

अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः

Gita, Chapter III, 15.

" From food creatures become ; from rain is the production of food ; rain proceeds from sacrifice ; sacrifice ariseth out of action."

Thus a man distributing food through the agency of Yajna, without the distinction of foe and friend—aye, even to living beings whom he has never witnessed or heard of—rises above the petty self of hatred and jealousies and approaches day by day, the ideal of realizing the Universal self in himself.

The ancients unlike their passionate modern advocates fully grasped the sense of the following.

'बुभुक्षितः किं न करोति पापम्

" What sin can a hungry man avoid ?"

According to them food is the first consideration in the way of spiritual progress, hence so much importance attached to Yajna which generates rain and multiplies corn for the maintenance of life.

Thus we have in the Taitiriya Upanishad, 10, 63.

याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति.....
तस्मादन्नं ददत्सर्वाण्येतानि ददाति ।

' By the rays by means of which sun sends forth his heat, the rain is produced. By rain herbs and trees are born. From herbs and trees food is obtained. By food the vital forces are invigorated. By vital forces man gains in physical strength."

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By physical strength he can lead an austere life. By austere life he becomes firm in faith. By faith he acquires insight. By insight he comes by intelligence. By intelligence he develops the thinking faculty. By thinking faculty peace accrues to him. By peace perception follows By perception memory awakes. By memory he recollects. By recollection he comprehends. By comprehension he realizes the self. Hence by distributing food he gives all these.

अन्नं न निन्द्यात् । तद्व्रतम् । अन्नं न परिचक्षीत । तद्व्रतम् । अन्नं बहुकुर्वीत । तद्व्रतम् । अन्नाद् वै प्रजाः प्रजायन्ते—

Taitiriya Upanishad.

" One should not censure food,--this is a vow. One should not neglect food,—this is a vow. One should multiply food,—this is a vow. Verily from food the creatures are born ? "

य इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपते ऽअन्नस्य नो दोहि । यजु० 34, 58.

" Who (creates) these worlds, hence one whose design pervades the universe, who is our father, O, Thou. Lord of our sustenance : give us food.'

वचं वाव विज्ञानादूभूयो ऽपि हशतं विज्ञानवतामेको बलवानाकम्पते । अन्न वाव बलवादूभूयः । Chhandogya Upanishad, 7, 8—1, 2.

" Physical strength is superior to knowledge. One strong man causes a hundred learned men to tremble. Food is superior to strength."

We think these quotations will suffice to give an idea to the reader of the importance attached by the ancient sages to the question of keeping body and soul together. A famished people can in no way make headway in spiritual progress. It is food and physical strength which work the human machinery and enable the mind to soar high and discern nature's secrets

If Havan, in fact, generates rain and is the source of food and all human activities, as was the belief of the ancients, we can very well understand the prominence accorded to Yajna in Vedic Liturgy.

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Let us now try to understand in what way Yajna can cause the downpour of rain and moisten the parched land.

Whether the odoriferous substances burnt in Yajna can in any way affect the atmosphere and render it favourable to rainfall is a delicate question of physical science. We would not touch it. Some people, however, urge that clarified butter which is poured into the sacrificial fire ascends up high where the temperature is low and there it congeals. Thus it forms a nucleus for the watery vapours to gather round, settle and condense just as a little quantity of curd does when it is poured into milk to convert it into curd. Thus circumstances favourable to rainfall are produced.

How far such theorising is in the right direction, we are not in a position to judge. All we can predicate with some amount of certainty is that the fragrant substances burnt in Yajna have a healthy effect on body and mind and nothing more.

But to understand how Yajna and rainfall are correlated as cause and effect we had better look into the old records from which alone we can expect the right explanation of an old rite.

An old poet says :—

सन्तः सन्तु निरंतरं सुकृतिनो विध्वस्तपापोदया,
राजानः परिपालयन्तु वसुधां धर्म्मे स्थिताः सर्वदा ।
काले संततवर्षिणो जलमुचः सन्तु स्थिराः पुण्यतो,
मोदन्तां धनबन्धुबांधव सुहृद्गोष्ठीप्रमोदाः प्रजाः ॥

"May honest folks always practise virtue and may sin never originate in their heart. May the kings, invariably firm in their duty, protect their land. *May the clouds which rain without fail in season be ever the lot of people as a consequence of their upright conduct.* May people be happy in the enjoyment of talk with their affluent relations and friends ?"

This verse reflects a belief of the ancient people that upright conduct (पुण्य brings down rain in season and recurrent famines are thus averted for ever. None who believes in the Living God whose presence actually fills and quickens our beings has here any occasion to entertain a doubt. He listens to our every prayer and answers every impulse that beats in our heart.

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In Yajna God is invoked to send down rain as would have already become evident from the Yajur Veda Mantra quoted a few lines back. He would, no doubt, answer the prayer, echoed forth from the hearts of multitudinous millions in right earnest. In Yajna every libation is poured in the name of God of numberless names and his blessings are sought for all beings without any distinction of friend or foe. Thus we have :—

ओ३म् भूरग्नये प्राणाय स्वाहा ।

ओ३म् भुवर्वायवे ऽपानाय स्वाहा ।

ओ३म् स्वरादित्याय व्यानाय स्वाहा ।

ओ३म् भूर्भुवःस्वरग्नि वाय्वादित्येभ्यः प्राणापान व्यानेभ्यः स्वाहा ।

" Om (God) is breath (life). For Agni light) the breath, this oblation.

" Om (God) is remover (of all evils). For Yajna (mover). the remover (of all evils), this oblation. Om (God) is bliss. For Aditya (the imperishable), the source of strength, this oblation. Om (God) is breath, remover (of all evils), and source of bliss. For Agni (Light), Yajna (mover) and Aditya (imperishable) this oblation."

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ Gita, 5, 29.

' Having known *me, as the enjoyer of Yajna and austerity,* the Mighty Ruler of all the worlds, and the lover of all beings, he goeth to peace.'

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ Gita, IX, 34.

" On Me fix thy mind, be devoted to Me, *sacrifice to Me,* prostrate thyself before Me ; harmonised thus in the self, thou shalt come unto Me, having Me as thy supreme goal."

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तन्नयन्ते ताः सूर्य्यस्य रश्मयो यत्र देवानां पतिरेको ऽधिवासः ॥
एह्येहीति तमाहुतयः सुवर्चसः सूर्य्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्यो ऽर्चयन्त्यः एषः वः सुकृतो ब्रह्मलोकः ॥

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Mundak Upanishad, 2—5, 6.

" Him Who pours libations into these flaming tongues (of fire) at the proper time, the sun's rays convey to the region where is the Lord of the Bright ones, the great shelter."

" ' Come, O ; Come ' Thus the oblations of great lustre convey the sacrificer through the sun's rays, ' this is your blessed region of Brahm, won by the deeds, speaking thus in endearing and respectful tone."

अमृतत्वं देवेभ्य आगायानी त्यागायेत, स्वधां पितृभ्य, आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गलोकं यजमानायान्नमात्मन आगयानी त्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥

Chhandogya Upanishad, II, 22, 2.

" May I beg immortality for the illumined ones, thus one should sing. Svadha (self-support) for Pitars (national leaders), hope for men, fodder and water for beasts, heaven for the sacrificer and food for myself I do pray for. Thus contemplating these in mind without demur one should praise (God)."

श्रद्धां मेधां यशः प्रजां विद्यां पुष्टिं ददातु मे ।
तेज आयुष्यमारोग्यं देहि मे हव्यवाहन ॥ १ ॥
अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः ।
निर्धनाः सधनाः सन्तु जीवन्तु शरदां शतम् ॥ २ ॥
काले वर्षतु पर्जन्यः पृथिवी शस्यशालिनी ।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥ ३ ॥
सर्वे ऽपि सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु माकश्चिद्दुःखमाप्नुयात् ॥ ४ ॥
दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च ।
श्रद्धा च नो मा व्यगमेद् बहुदेयं च नोऽस्त्विति ॥ ५ ॥
अन्नं च नो बहु भवेदतिथींश्च लभेमहि ।
याचितारश्च नः सन्तु मास्म याची कश्चन ॥ ६ ॥

" O, Distributor of oblation, grant me faith, retentiveness, good name, intelligence and strength. Bestow on me also divine lustre, long life and good health.

" May the sonless have sons and those who have sons may have grandsons. Let the poor be in enjoyment of plenty and live a hundred autumns."

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" May there be a down-pour of rain in season and the earth be beautiful with splendid crops. Let this country be free from agitations and Brahmans be exempt from fear.

" Let all people be happy and none subject to any disease. May all see good sights and misery be the lot of none

" May our donors prosper, together with the Vedas and the male members Let my faith never decline and may I have much to give.

" Let our harvest be plentiful and the itenerant preachers the date of whose arrival is not fixed frequent us. Let people come to beg of us, but none of us be reduced to the straits of a beggar."

This is the prayer to be offered after the performance of every Havan.

From the above quotations the reader might have seen that God is the ultimate goal of Vedic sacrifice and not the Devas, the so-called deified natural forces. His blessing are invoked for all, friend and foe alike. The natural result of this would be the cultivation of broad sympathies which do not exclude even dumb brutes. Thus sacrificial ceremonies of the Vedic Religion have their educative value and lead a soul to the higher life where the outward forms drop off and the true kernel of Vedanta remains to foster and develop that spiritual life that make for eternal bliss and perfection.

ASHA RAM.

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Criticisms and Discussions.

Mr. "Lover of Truths" criticism.

AS the readers of the Vedic Magazine are aware Mr. " Lover of Truth" contributed a series of six or seven articles to the *Moslem Review* under the heading of " Thoughts on the Fountainhead of Religion." My freind B. Ghasi Ram, M. A., LL. B., replied to one of them, and I replied to the others in the *Asarh, Asvin, Kartik, Margshira,* and *Push* issues of the *Vedic Magazine.* In the last issue *(Chaitra* 1968) of the Magazine there appears a short note headed *My Critics* by Mr. " Lover of Truth" the object of which as he himself says is "not to refute the arguments of Mr. G. P. or of Mr. Ghasi Ram, but only to make a request to the readers of the *Vedic Magazine*" The request is this : "If the readers of the Vedic Magazine be really interested in such topics they will do me the goodness to read my articles in the original, and I hope they will find that my articles by themselves answer my critics fully," To this I say *amen*, though whether Mr. "Lover of Truth's" hope is to be realised, it would be for the readers to decide.

There are two or three points in this short note, however, which require to be noticed.

Mr. "Lover of Truth" exaggerates the importance of his articles when he says "that they have caused quite a stir in the world of our Arya friends." He adds : "Mr. Ganga Parshad told me several times that he received a large number of letters from freinds and acquaintances urging him to reply to these articles." I do not remember to have received more than three, or at the most four letters from freinds saying that I should reply to these articles. I do not know if that should be considered "a large number." I spoke to Mr. "Lover of Truth" about having received several letters, not a large number of them. But it is not surprising that one should be unconsciously led into such errors in one's own favour when one chooses to write on the basis of a conversation long after it took place.

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Much more incorrect and misleading is the statement about another conversation which I had with Mr. "Lover of Truth" about his argument that as the word *creation* and the idea of *creation ex nihilo* "have been so persistently present everywhere and since all time the idea must represent a fact, a reality, and not a myth, a fiction." Mr. "Lover of Truth" says: "Mr. G.P. had admitted the force of my contention and had said that in the circumstances he had no answer to make to my argument." I emphatically deny that I said or meant anything of the sort. My friend had a talk with me on the subject, but I must confess that I was never fascinated by his argument whatever charms it may possess for him. To me it appears to be particularly weak. My freind's original position was that there existed in every language, ancient or modern, a *word* representing the idea of *creation ex nihilo*. I challenged him to show such words from the principal languages, to speak nothing of all the languages in the world. As regards the idea very few ancient thinkers countenanced it, and the dominant view in ancient philosophy, both oriental and occidental, is that the world was formed out of pre-existing matter. Opposing theories on this subject as well as others, may however be found existing side by side. One might as well argue that because the idea of formation of the universe from pre-existing matter has existed at all times, therefore it must represent a fact, a reality, and not a myth or fiction. But I think the advocates of this theory do not stand in need of such weak arguments. Still more objectionable is the following passage :— "Specially his criticism of my article entitled : 'Is the universe created out of something" appears to me quite unconvincing. *I feel grave doubts whether his criticism of this article of mine proceeds from real conviction or merely from a desire to satisfy the demand of his Arya friends because they expected some sort of reply from him.*" I have italicised the objectionable portion. The only remark I would like to make is that I never expected that Mr. "Lover of Truth" was capable of taking such an uncharitable and wholly unjustifiable view of one who, he admits in this very note, has criticisid his articles "in a more reasonable spirit." But we live to learn.

G. P.

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Reviews and Notices.

AJMERE:—Historical and Descriptive.

BY

Mr. Har Bilas Sarda, B.A., F.R.S.L.

We heartily congratulate Mr. Har Bilas Sarda upon his latest work, entitled "Ajmere:—Historical and Descriptive." It is the best work which has yet proceeded from his pen. The book represents a vast amount of study and much careful research. It is perhaps the highest praise that can be given to it that it reminds us throughout of old classic times; for it is a fascinating record of indomitable courage, perseverance and good humour in the face of difficulties which would have daunted most men. The book is deeply interesting, and a most useful and timely guide to travellers and antiquarians.

2.

King George's Speeches in India.

Messrs. G. A. Nateson and Co., the enterprising publishers of Madras, have just brought out in book form the speeches delivered by His Majesty King-Emperor George V during his first and second visits to this ancient land. This publication is the first of its kind. The book has two parts. The first contains all the speeches delivered by His Imperial Majesty as Prince of Wales when he came out to India in the year 1905. The second part contains the speeches delivered in connection with the second visit culminating in the recent Coronation Durbar at Delhi.

The publication is opportune and meets a long-felt want.

3.

My Indian Reminiscences. By Doctor Paul Deussen.

Dr. Paul Deussen, the famous Sanskrit Scholar of the West and Professor of Philosophy at the University of Kiel, travelled in India in the winter of 1892-93, and the present publication,

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which is an English translation of the Doctor's "Indian Reminiscences," written originally in German, contains an account of what he experinced in this old and to him 'most interesting land."

The book affords delightful reading and contains literary and other reminiscences of a deeply interesting character. The chief interest of the book lies in the curious little sketches of men and manners which the author has painted, and the elements of wit and humour, occasionally introduced, make these masterpieces of critical genius.

Altogether the book is full of original, deep and abiding interest and we trust it will have a wide circulation among the educated Indians who so prominently figure in the pages of Dr. Deussens' remarkable production.

We will now make a few quotations from the book in order to give our readers some idea of the Professor's style and sentiment:—

(1) "Several such associations have been formed in India in recent years; they all emanate from the desire to revive older and more worthy views in the degenerate popular religion, which has degenerated into a mere outward dead ceremony. The Brahma Samaj has adopted a number of foreign, and in particular of Christian elements, while the Dharma Samaj goes to the opposite extreme and even tolerates idolatry; but the Arya Samaj, the most widely spread association and the one with the most prospects for the future, has chosen the golden mean between the two. Though studiously keeping everything foreign at arm's length, it at the same time condemns the worship of idols and aspires to a return to the religion of the Veda. This tendency is widely spread among the Hindus who think, and if at the ticket office window at the railway station a clerk is seen whose eyes, behind the almost universal spectacles, express benevolence, and whose face bears a look of contemplation, you will not be far wrong in putting him down as a member of the Arya Samaj, and if you address him as such, the most friendly terms are speedily arrived at. In all the larger towns, the Arya Samaj has a house of its own in which a kind of regular divine

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service is held. It contains no idols, but in the middle of it, in a little square space about the size of a chimney opening, a fire is kept burning. I have been in one of these halls, but though cordially invited to be present, had never an opportunity of going to a service. After what I have heard, hymns from the Vedas, passages from the Upanishads are read aloud, on which a sermon is then preached."

(2) "Once upon a time, a theosophistically-minded Parsee youth called Ardeshir, *i. e.*, Artaxerxes, actually travelled with us for a short distance to hear my opinion about Theosophy. I could only repeat what I had said on many previous occasions. "You Theosophists." I said, "acknowledge three principal aims: 1. You strive after a revival of the glorious traditions of antiquity, a praiseworthy ambition, only it must be undertaken by people who understand something, and not be left to these who are entirely ignorant. 2. You aspire to a common brotherhood of all humanity, an object all people ought heartily to concur in. . You would penetrate the most hidden depths of the human ɔul, as your programme expresses it. This last named point uins your whole cause, opening the doors as it does, to swindles, deception and all kinds of cheating. There are indeed depths of the human soul which have hitherto remained impenetrable; somnambulism, prophetic dreams and second sight are met with, though less frequently than is generally believed. To avoid falling into errors, however, in inquiring into these matters, we need men who so far do not exist, men with a thorough knowledge of natural science, of medicine in particular, and who are intimately familiar with true philosophy, by which I mean the philosophy of Kant and Schopenhauer."

4.

Whom does the Bhagvadgita Belong to?

This is a lecture by Mr. F. T. Brooks, reprinted from "Theosophy in India." Here the author makes an attempt to prove that the lessons of the Bhagvadgita are of a universal character and that all peoples, without distinction of caste, creed or colour, can derive spiritual benefit from the same. The publication is useful, opportune and interesting.

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5.

Hindu Ideals and Their Preservation.

BY

Myron H. Phelps, Esq., of New York.

Mr. Myron H. Phelps is a great admirer of Eastern ideals, and the present publication contains his views and sentiments in regard to them. The pamphlet under review is so full of interest and deep spiritual significance that we cannot resist the temptation of making a few quotations :—

(1) "A nation may best be judged by its ideals. They represent the goal of aspirations for its people, and the limit of their possible achievement. Their actual conditions at any time will be measured by the extent to which their ideals find expression in their lives."

(2) "The ideals of the Indian people are noble and beautiful—the loftiest in the world. They are spiritual. They are embodied in the religion of their fathers,—that soul-inspiring path to God which has no equal among men."

(3) " These ideals and others like these are the heritage of all India,—nay, of the whole human race. Nowhere else in the world will such ideals be found. They are the soul of your philosophy and religion. They are your most precious and splendid possession: your noblest heritage embodied in the lives and actions of your great ancestors."

This opportune and valuable publication should serve as an eye-opener to many a superficial thinker in the East and the West.

6.

Hindu Protestantism. By P. Manohar Lal Zutshi, M.A.

This booklet is a reprint of the articles which appeared in the *Hindustan Review* from time to time. Mr. Manohar Lal is a free lance and he spares neither men nor manners. Yet some of his views are original and worthy of consideration, although

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there is a good deal which is crude, immature and ill-digested. It would have been better if Mr. Zutshi had made a diligent and careful study of each of the religious systems he takes up for discussion; before rushing into print for, then, he would have avoided the errors into which he has evidently fallen. However there are several grains in the bushels of chaff before us, and these grains go a great length in proving that the author is a seeker after truth. It will, however, be admitted on all hands, that the publication is useful and opportune as it is likely to set the educated people thinking. We want more and more publications of this kind, for they go a long way in clearing the atmosphere.

We shall now conclude this brief notice with a quotation from "Hindu Protestantism." The doctrine of the divine revelation of the Vedas, for instance, is a stumbling block to many. Men educated in Western knowledge and acquainted with the latest researches of modern thought in the domains of Philosophy, Mythology and Religion can hardly be expected to believe that "the Vedas are the purest record of the highest form of monotheism possible to conceive," or to endorse the following dictum:—"Any theory or principle which you think to be of modern origin, name the same, and I will prove to you that it is taught and set forth in the ancient Shastras." No doubt such dogmatic opinions exercise considerable influence over certain sections of our countrymen by appealing to their patriotic and national feelings, but I doubt very much whether the next generation of Arya Samajists would be prepared to believe implicity in the doctrine of Vedic revelation."

We do not know whether Mr. Zutshi is a Vedic scholar. Perhaps, he is not. In that case, he has no business to express an opinion which cannot be his own at first hand. As regards his doubts, we can only say that they have already been falsified. Many Intelligent Europeans have come to believe in the doctrine of Vedic revelation, and from the trend of thought of the present day we can clearly see that the next generation of the Arya Samajists, instead of rejecting it, will embrace it as the only true doctrine.

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7.

The Vedic Devas. By the Hon'ble Mr. Balkrishna Sahai.

In this booklet, the author explains the meaning of the moral *deva*. Having discussed the different root meanings of the term, he next proceeds to show in what different meaning it has been used in the Vedas, giving his authorities for the same. Then he shows the absurdity of the translations of the Vedic texts by Max Muller, Griffith and other Western scholars. Finally, he proves that the word *deva* cannot everywhere be translated into God, and that the Vedas, instead of teaching the worship of thirty-three gods, recognise only one God who is Almighty, Infinite, Eternal and Self-existent, and who is "the Life and light of all this wondrous world we see."

Mr. Balkrishna Sahai has done an eminent public service and deserves the heartfelt thanks of the entire Aryan public, who acknowledge and appreciate the spirit in which he has approached his subject We trust the booklet under review will have a wide circulation among the thinking portion of the educated public.

8.

We have before us for review the February number of "The Man." It is a monthly periodical devoted to the study of man, in all the different phases of his life and being, and from all true points of view, occult, philosophic, scientific and metaphysical. We have looked into the periodical and read some of its articles We are of opinion that it is very well conducted and that it is likely to influence contemporary thought a good deal if the present level is permanently maintained.

9.

The Administration Report of the United Provinces of Agra and Oudh is before us. It evidences steady progress all along the line. There are, however, two departments the administration of which requires greater attention than has hitherto been

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bestowed upon it. These are the Education and the Sanitation Departments.

The administration of justice is, on the whole, very fair. The best-managed department is, of course, the postal.

Now this is all that we have got to say in regard to the general administration of the Provinces. But there is one, and only one, minor point which calls for a passing notice.

Reviewing the History of India by Prof Ramdeva of the Gurukula Vishwavidyalaya, the writer of the Administration Report makes the following comment:—"Among historical works may be mentioned the first part of a history of India by Professor Ram Datt (?), a work on a most elaborate scale and written in excellent Hindi, but rendered entirely valueless by the author's complete lack of the critical faculty."

Now what does the reviewer mean by "the critical faculty"? Is it not but another name for "imagination run mad?" Truly speaking, this so-called critical faculty, the hobby horse of the Western scholar of to-day, is responsible for a multitude of sins, both of commission and omission. It has done immense harm to the philosophies, arts and literatures of ancient nations. It is an instrument of destruction, not of construction. It turns light into darkness by absurd hypotheses and puerile theories which sometimes provoke a smile. It is a vain glorious confidence leading to no practical result whatever.

Let these overwise critics remember that sound criticism consists in separating the grain from the chaff, the kernel of truth from the mass of fable with which it is overgrown. Judged by this standard, Prof. Ramdeva's history is genuine and reliable, and we do not quite see what the critic really means when he accuses the learned professor of a want of critical faculty.

We, for our part, feel inclined to charge the critic himself with a lamentable lack of the critical faculty which he fails to discern in the illustrious author of the History of India.

T. R. M.

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Notes.

Islam and Modern Thought.

When a religion no longer satisfies the intellectual needs of humanity and becom s antiquated and out of date, its ablest exponents and most ingenious apologists are compelled to retreat from the position taken up by its founder and most authoritative theological works and to seek shelter first in specious sophistry and intellectual legerdemain and ultimately in theological latitudinarianism disguised as historic criticism. This at present is the state of mind of learned and erudite leaders of the Islamic fraternity as revealed by deep psychological analysis. Mr. Amir Ali, the most influential leader of Indian Mahommadens, deprecates the insistence on the part of the organisers of the proposed Muslim University on the performance of the requisite number of prayers by the alumni. Probably his own faith in the mechanical form of prayer sanctioned by Islam is being undermined by currents of modern thought. Mr. Khuda Bukhsh, in his "Essays, Indian and Islamic," refers to the prophet Muhammad as the "Founder of Islam" thus laying axe at the root of the irrational belief in the revealed character of the holy Alcoran and states the worn out truth which is known to even tyros in the science of comparative religion that many of the dogmas of Islam were borrowed from Islam and Christianity. This has drawn upon him the wrath of the orthodox who are ever ready to dub a man a Kaffir Mr. Ghulam-us-Saqlain handles Mr. Khuda Box rather roughly in the Muslim Press. Mr Ghulam Waris, an ardent admirer and an enthusiastic adherent of Mr. Khuda Bux, while replying to the Khawaja Sahab's criticism in the *Comrade* takes up a position not different from the position of those the psychology of whose latitudianarianism we have tried to describe. Says he :—

> "Khawaja Sahab dislikes the use of the expression, "the founder of Islam," and denounces the idea that many Islamic dogmas were borrowed from Judaism and Christianity, because, in his opinion they refute the doctrine of वहीया रिसालत. But Mr. Saqlain forgets

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that the author is *writing an historical essay and not a religious tract. It is not the province of history to enter the psychological regions and show how Mahomed was inspired, but to narrate plain statements without concerning itself with supernatural agencies. That many dogmas of Islam were taken from the earlier semitic religions, is only too true to be denied and I do not think it is justice to abuse a man for his candour.*"

But we think even "abusing a man for his candour" has its advantages. It makes for intellectual honesty. If this sort of abuse goes on for sometime, Mr. Khuda Bux and others of his way of thinking will be driven to throw off their flimsy disguise and instead of bothering themselves about distinctions without a difference and subtle and ingeniously woven out arguments based upon the difference between the denial of dagomas on historical grounds and the repudiation thereof on theological grounds will have the courage to maintain openly that a belief in the revealed character of the Alcoran is impossible in this enlightened age.

All sciences are interdependent and are concerned with the attainment of truth which is one though perhaps many-sided. What is false historically cannot be true psychologicaly and *vice versa*. We may state plainly that we do not charge Messrs. Khuda Bux and Ghulam Waris with conscious hypocrisy. We discern the psychologic l process of a struggle between a theological dogma and a rationalistic structure of the mind and have stated the fact.

— —

Polydactylism.

The following from the *Erugenics Review* of London will, doubtless, interest our readers :—

"In the village of Koshilovo (Grodno Government) there are over 50 peasants who have more than the usual number of fingers According to interesting particulars published in the *Novoe Vremya*, they are all descendants of a peasant who married in the first half of the last century, and who had extra fingers on one of his hands. In the present generation this abnormality

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is reproduced to the extent of 2, 3, 4, and 5 even additional fingers. Some cases simply show a thumb duplicated from the first joint As the result of intermarriage the deformity is spreading to neighbouring villages. It dispenses the young men from military service, however sound they may be constitutionally."

It is a noteworthy sign of the times that the progress of Eugenics is establishing the truth and soundness of Vedic sociology. Manu the great lawgiver ordains (III, 10) that it is not lawful to marry a woman who has more than the right number of limbs. We now find that the injunction has a eugenic basis.

Advance Bengal!

The present state of social reform in Bengal clearly demonstrates the truth of the sociological proposition that political agitation, balatant clamour f r political rights, and hysterious outpourings of emotional hearts are not a necessary indication of national progress. If we were to judge the progress of a community from the style of oratory of its political leaders andthe amount of literature on political subjects produced by its ablest sons, Bengal would, as of right, be considered the most advanced province in India. But as a matter of fact we find that intellectual Bengal is least disposed to shatter down the fetters of custom which condemn the Indian people to a lower level of national existence and to shake itself free from the shackles of superstition and phariseeism. Kulinism still flourishes in Bengal and if there is a part of the country where even highly eudcated men defend early marriage—the pernicious custom which is primarly responsible for the deterioration of the physique of our people and the intellectual stagnation of our race and which more than any other social institution provides an adequate cause for centuries of political servitude, our congenital incapacity for the exercise of collective responsibility, and the moral invertebrateness which is the dominant characteristic feature of our public life —it is Bengal.

Professor Satyendra Nath Sen of the Calcutta Presidency College writes as fellows to a paper.

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"We can assure the reader that the Hindu Smritis do now here ordain that the wife should be a woman and not a girl; *secondly it may be safely and emphatically asserted that there is not a single injunction in the Vedas which says that a girl should not marry before the age of sixteen.*"

We wonder if the learned professor at all understands what the Vedic conception of marriage is. The Vedas ordain that the bride should in each case herself select a husband agreeable to her. These ordinances presuppose that the girl should have attained majority. The following verses of the Atharva Veda (Chapter IV) clearly show that the bride should have passed the period of childhood and should be capable of of judging for herself.

The translation is Mr. Bloomfield's.

II, 36.

(1). "*May, O Agni, a suitor after our own heart come* to us, may he come to this maiden with our fortune! May she, agreeable to suitors, charming at festivals, promptly obtain happiness through a husband!

(2). Agreeable to Soma, agreeable to Brahma, arranged by Aryaman, with the unfailing certainty of God Dhatar, do I bestow upon thee good fortune, *the acquisition of a husband.*

(3). This *woman* shall obtain a husband, since King Soma makes her lovely. May she, begetting sons, become a queen; may she, going to her husband, shine in loveliness!

(5). Do thou ascend the full, inexhaustible ship of Bhaga (fortune); *upon this bring hither the suitor who shall be agreeable (to thee).*

(7) This gold and bdellium, this balsam, and Bhaga (fortune), too, these have *prepared thee for husbands, that thou mayest obtain the one that is agreeable.*

8. Hither to thee Savitar shall lead the husband *that is agreeable*"

VI, 60

3. Dhatar (the Creator) supports (dadhara) this earth, Dhatar supports the heavens, and the sun.

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Many Dhatar *furnish the spinster with a husband after her own heart.*

VII, 36

The eyes of us (the bride and the bridegroom) two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both

VII, 37

I (the bride envelop thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other *women.*

Can these verses ever refer to a child-bride.

Let the reader mark the words italicised. Let Professor Sen note that in the Veda the bride is spoken of not as a girl but as a woman. Can a child say that she will envelop her husband in a garment and will only wed a man after her own heart and going to him shine in loveliness.

Again in the same Veda (11, 24, 3, 18) we read

ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम ।

" Let a girl who has completed her Brahmcharya marry a young man of her own choice."

Now according to Manu no person can be said to have completed Brahmacharya unless he or she has read the Vedas. Can a child finish even one Veda.

Says the great Law-giver (III, I).

> " A student should observe Brahmcharya and study the Vedas with their subsidiary subjects for 9, 18, 36 years, until they are completely mastered."

Even if a girl begins the study of the alphabet at the age of 7 and studies the Vedas for the minimum period of 9 years only, she must be 16 before she can be lawfully said to have completed her Brahmcharya and thus be in a position to seek a husband after her own heart.

Again in the Ri veda (III, V, 16) we read :—

" Let girls, who are virgins, resembling cows that have never been milked before, *who have passed the period of childhood and are about* to leav[illegible] single lives, are well educated and cultured, fit to bear all the responsibilities of married life, and are in *the full*

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bloom of youth, who, by the practice of *Brahmcharya*, have reached a state of excellence and wisdom, which only those of great learning and high virtues can attain, marry husbands of mature age and bear children by them."

Professor Sen's contention about the Smritis is just as groundless as his statement that the Veda does not prohibit early marriage. Says Manu (IX, 90).

"Let a maid wait for three years after she has begun to menstruate and then let her choose for herself a husband, *who is her equal*."

From this it is clear that a girl should be at least sixteen at the time of marriage.

As regards the Shushrata, even Professor Sen admits that according to that mighty medical authority conception before the girl has attained the age of 16 is not permitted. This is a mild way of putting it. Mark what, what the Shushra says (X, 47, 48)!

"If a girl under sixteen conceive of a man under twenty five ears, she very often miscarries, but if she do not miscarry and the child is born at the full time, he does not live long, but if he does live long, he is nothing but a weakling."

A plea for Instruction through Vernaculars.

We have pointed out more than once in these columns that no system of education can be effective, if the medium of instruction is a foreign tongue. The foreign medium impedes the development of thought, crushes originality, and makes cram a stern necessity. Professor Ramangraha Narayn Singh, M. B., L. T., writes an excellent article on the subject in the May number of the *Modern Review*. The learned professor effectively disposes of the lame pretext of the promoters of the Hindu University and many others that the vernaculars cannot be adopted as the medium of instruction so long as suitable text-books are not forthcoming. Says the writer:—

"I shall now discuss the difficulties so often pointed out in connection with making a vernacular the medium of instruction, and shall show that these difficulties are not such as dishearten us. *It is said that there is a*

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lack of suitable books in even the best vernacular in India. But this assertion ignores the trite fact that books will never be forthcoming unless there is a demand for them. The writers of books must first know that they will have readers, and assuming the demand, the supply is a foregone conclusion. Vernacular books that are written now-a-days have merely the growing desire of educated people for the encouragement of vernaculars to depened upon. The recent regulations of the universities making vernacular composition a compulsory subject, as also the unavoidable necessity of having a vernacular for primary education, have also done a great deal in the direction. But if there are institutions in which *systematic* training is given through vernacular books to an *overgrowing* number of students, the perfunctory and half-hearted manner in which books on scientific subjects are written now-a-days will give place to an earnest exertion in this behalf ——"

The Vedic Magazine.

The *Vedic Magazine* has now completed the 5th year of its existence During the last year it has extended its sphere of usefulness and improved all round. Relying upon the indulgence of our constituents, we have taken the liberty of increasing the number of pages by sixteen and raising the annual subscription to Rs. 4. We hope that our subscribers will not grudge the extra one rupee a year considering that they will be getting sixteen more pages of reading matter every month Let them not forget that the *Vedic Magazine* is the cheapest high class monthly in India.

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The Gurukula Samachar.

Motto I ;—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Health of the Brahmcharis

The health of the Brahmcharis is excellent The institution has presented a clean bill of health for the last few months All credit is due to Doctor Sukhdeva, our popular and devoted medical officer.

The Season.

A wave of heat is passing over the whole country. In the Punjab the sun shines with sweltering heat and the bodies of men burn like grains of sand from the grain—parcher's pan. We have had occasion to address a few anniversary meetings held in May. As soon as we ascended the platform, the feeling came over us that we were having a Turkish bath and our dripping skin kept off intruders from the pulpit. The audience was most sympathetic and appreciative because it shared our lot and nothing stimulates fellow-feeling so much as a common misfortune. When after the never-to be-forgotten experience of Turkish baths we returned to the Gurukula, we invariably felt that we had been translated from the Sahra to the Alps. Perhaps there is an element of hyperbolicism in this statement and the editorial long bow which had been rusting for long has been extracted from the iron safe. But in this extreme heat, the molecules of the brain are driven apart from one another and clear, connected, calm, sane and sober thinking becomes impossible. This much, however, is

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mathematically true that when the temperature was 127 at Jacobabad, 119 at Multan, 117 at Lahore, and 115 at Ludhiana—which a beloved young friend of ours persists in calling a sanatorium—it was 101 in the Gurukula Bhumi.

Distinguished Visitors.

The following extracts from the Gurukula Log-Book speak for themselves and therefore we shall do no speaking and offer no comments :—

(1).

I visited th Gurukula to-day and self and party were kindly taker round by the Vice-Principal. Not having much time at our disposal, we saw chiefly the class work, the library and dormitories. Personal cleanliness is a marked feature and the boys all looked well and happy. The teaching appears to be based on a sound system while the strict discipline maintained must produce most beneficial results during school and after life. I am much struck by the methods adopted for forming character and inculcating a high standard of life and wish the Institution every success.

S. ATHAM,
Executive Engineer N. W. J. Canal.

(2).

I was glad to have had the opportunity of visiting this institution of which I have heard so much. I was very favourably inspressed with all I saw.

The Vice-Principal very kindly showed me round. I was particularly struck by the remarkable cleanliness of the boys and their high standard of intelligence.

Every thing is so different from what one is accustomed to in ordinary Indian schools—even high schools and colleges. The institution is doing thorough and excellent work and has my very best wishes for its success. I hope to have further opportunities of visiting it.

T. COOPER,
United Provinces Educational Department,
Aligarh.

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(3).

I was very interested in all I saw at the Gurukula. I was very struck with all I saw. My memory went back to my own school days and the many things learnt then but now forgotten, I have heard the Gurukula much discussed and was very agreeably surprised by all I saw.

M. R. RICHARDSON,
Assistant Engineer, Irrigation Branch.

The Dawn Magazine.

——A Monthly Journal Devoted To ——

INDIAN HISTORY, CIVILIZATION AND CULTURE.

Sir S. SUBRAMANIA IYER K. C. I. E., D. D. late a Judge and also offg. Chief Justice of the Madras High Court, writes :—

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